A JOYFUL

MESSAGE

SENT

FROM THE KINGS MOST Excellent Majesty, to Sir *John Hotham*; Wherin he Declares His last and full Resolution concerning the said Sir *John*, and the Town of *HULL*.

It being Comfortable and Welcome Tydings to all His Majesties loving Subjects.

Together with Sir *John Hotham's* Answer thereunto.

Likewise his Majesties *Resolution* concerning the Earl of *Essex*, Lord Generall of the Army, now setting forth.

Ordered by the Lords and Commons, that this be printed and published.

JOHN BROWN Cler. Parliament.

Printed for Richard Seymour, *August*, 4. 1642.

MVSEVM
BRITAN
NICVM

A Joyfull

MESSAGE

SENT

FROM THE KINGS

Most Excellent Majesty, to Sir John Hotham.

His Gracious Majesty hath oftentimes bin pleased to acquaint all his loving Subjects with His Royall Intentions and Determinations concerning Sir *John Hotham*, and hath also Declared his Resolution concerning

cerning the ſaid Sir *John*, who by force of Arms kept his Majeſty from entring into *Hull*,

This great Attempt againſt his Majeſty, did not a little provoke his Highneſſe to wrath, who vowed to have Juſtice againſt, and for the obtaining of the ſame, he would venter his Royall Perſon.

And wheras his Majeſty hath declared. That untill he hath Juſtice againſt Sir *Iohn Hotham*, he could conceive no otherwiſe but that he was protected and upholden by both Houſes of Parliament, but yet out of his Princely conſideration he hath bin pleaſed to recall thoſe proteſtations, and as he hath declared to the Inhabitants of *Hull* to grant them a free pardon, if that they will lay down their arms, and humble themſelves unto him; So he is graciouſly plsaſed te propound the like propoſitions to Sir *Iohn*, the which be ſet down at length in the Relation following.

But

But the greateſt miſery which is now comming upon us, is a Civill Warre, occaſioned by the proceedings of the malignant Party, who hath ſo farre incenſt his Majeſty againſt his great councell the high Court of Parliament, that they have got a great miſunderſtanding betwixt the Head and the Body, and have alſo raiſed a great Number of Forces in a Warlike manner in ſeverall Counties of this Kingdome, which hath cauſed many Fears and Jealouſies to ariſe in the hearts of his Majeſties loving Subjects.

But becauſe I will not be too tedious nor deviate too far from that which is before made mention of, I will deſcribe and lay open unto the Courteous Reader, the paſſages that have hapned very lately betwixt his Royall Majeſty, and Sir *John Hotham*, being comfortable tydings to all true-hearted Proteſtants, as will plainly appear by theſe particulars following.

His

His Majeſty having taken into conſideration the Procendings of Sir *John Hotham*, and the Truſt that were repoſed in him by the Honourable Court of *Parliament*; after ſome ſerious conſulration therupon, there aroſe theſe Comfortable Drops from His Majeſties Royall Breaſt,

That He was Reſolved to ſend a Meſſage to Sir *John Hotham*, to Declare His will and pleaſure unto him, and to propound theſe following *Propoſitions* unto him.

1. *That he would be pleaſed to deliver up the Town of Hull unto his Majeſty, and to condiſcend unto theſe his Deſires, which if he would, His Maieſty doth promiſe, That he will grant unto him a free pardon.*

The Meſſenger having delivered this Meſſage to Sir *John Hotham*, after ſome ſmall time in conſultation therupon, Sir *John* returned this Anſwer.

That for the truſt Repoſed in him by the high and honourable Court of Parliament, he

he will not betray; neither will hee prove himſelf a diſloyall Subiect to his Maieſty, but will deliver and reſign the ſaid Town up unto him, if that the Parliament will give him Order for the ſo doing, otherwiſe he cannot.

This is the Meſſage which His Royall Majeſty ſent to Sir *Iohn Hotham*, together with the Anſwer which Sir *Iohn* returned to His Majeſty.

His Maieſties Reſolution concerning his Excellence the Earl of Eſſex.

THe Kings Majeſty having taken into conſideration the ſervice of the Earl of *Eſſex*, was not well pleaſed therat, but Reſolved to diſcharge him of his place, which he did accordingly, a man of high Honour, his Majeſty was alſo Reſolved to make mention of the ſaid Earl in his Anſwer to the Parliament, there declaring the Reſolution of both houſes, *that they would live and dye with the Earle of Eſſex,*

Eſſex, whom they have appointed Generall, for the defence of his Maieſty, the Kingdome and both houſes of Parliament.

His Majeſty hath diſplaced divers other great Lords, as the Earl of *Northumberland*, *Pembroke*, and *Holland*, for no other cauſe, but diſcharging their Conſcience in *Parliament*.

Likewiſe His Majeſty doth Declare, concerning his raiſing of Forces, that what he hath done, is but in Order to his own defence.

And his Majeſty no longer deſires the bleſſing and protection of Almighty God, upon himſelf and his poſterity than he and they ſhall ſolemnly obſerve the due execution of the Laws, in defence of *Parliaments*, and the juſt Liberties and Priviledges therof.

Ordered that this be printed and publiſhed.

Hen. Elſing Cler. Parl. D. Com.

EXCEEDING Welcome Newes FROM BEVERLEY.

OR

York-shires Love to LONDON.

VVherein is declared the Resolution of the Gentry and Commonalty of *Yorkshire*, to joyn with the *London Voluntiers*, for the defence of the King and Parliament.

VVith more Ioyfull News from the Kings most excellent Majesty.

Also the Parliaments Resolution, wherein they declare that they will live and die with the Earle of Essex, in the maintenance of the Protestant Religion, and defence of the Kings Honour.

Ordered that this be printed and published.
Joh. Browne, Cler. Parl.

LONDON,
Printed for *John Rider*. Aug. 4. 1642.

Exceeding welcome Newes from BEVERLEY.

ON the 25. of Iuly, his Maieſty received ſeverall Petitions from the neighbouring People, wherein was expreſſed many inſupportable grievances, and inſufferable iniuries, which they had ſuſtained by ſome Cavaleers that were Billeted in the neighbouring Villages, ſome 3. Miles diſtant from the Campe, withall manifeſting that the ſaid Cavaleers had taken their Horſes, under a pretence for his Majeſties Service, and had ſold them to ſeverall Perſons, by whom they were detained, to the great dammage of the ſaid Owners, humbly deſiring his Majeſty to take it into his ſerious conſideration, and that according to his many Declarations and Proteſtations, *that the pooreſt of his Prooteſtant Subjects ſhould not want his protection*, he would now, not onely redreſſe thoſe preſent in-

juries, but protect them from future wrongs and dammages of the like nature.

Which Petitions were by his Majesty graciously accepted, and those Cavaleers by his Majesties speciall command put to exemplary punnishment, to the end that their examples might deterre others from committing the like misdemeanors.

Thomas Sanderson was caused to ride through the Camp, with his face towards the Horse Taile, afterwards discharged from his Majesties Service.

Dudley Kilbourne was put into the *Bilboes* foure houres, and casheer'd likewise.

Sammuel Anderton was in great danger of being hanged, for entring into a poore mans House, and threatning him, saying, he would cut his throate, if he would not tell him where he had hid his old Angels, but being censured to stand in the *Bilboes* three severall daies, he was committed to the *Provost-Marshall*, to whome the charge was given, to see the said sentence put in execution.

Severall Libels and scandalous Writings against the Parliament, were scattered in the Campe, which were shewed to his Majesty, who was highly displeased therewith, openly declaring the Authors of those scandalous Writings, to be the chiefe promoters of these troubles and distractions, withall promising reward to him that would produce the Authors, protesting to make them examples to all the seditious Spirits in the Kingdome.

His Majewy seemes to be much discontented, and

and addicted to melancholy, delighting in no mirth or recreation, onely in ſurveighing his Army, and obſerving the Scituation of the Country, and it is generally hoped (however his Majeſty ſtands ingaged to that Party, for the preſent) that he intends not to alter the Religion of the Kingdome, nor to make Warre againſt his Subjects.

His Majeſty doth generally declare againſt Tumults, and Oppreſſions, and all his declarations which he frequently publiſheth, are ſeconded with proteſtations, that his Royall intention is to maintaine the true Proteſtant Religion, and the antient Laws eſtabliſhed by his Predeceſſours.

The Cavaleers are very forward in their Attempts againſt *Hull*, and apt to ingage themſelves in any Deſigne, that may in their judgements tend to the promotion of a Warre betweene the King and Parliament, and it is generally beleeved that if his Majeſty had bin as forward as they, ſomething had beene begunne, that would not have beene ended ſuddenly, againſt *Hull* I meane.

The Gentry and Commonalty of *Yorkeſhire*, which are now under his Majeſties command, doe declare themſelves for the King and Parliament, and tis thought as ſoone as the Forces raiſed by the Parliament ſhall be on foot, they will call to aſtrict accompt ſome, that now make their power the limit of their wills, and rule both his Majeſty and them by their beguiling pretences. There is ſhrewd muttering againſt the Earle of *Lindſey*, Earle *Rivers*, the Earle of *Newcaſtle*, Captaine

Porter, and Mr. *Murrey*, who are ſuſpected to be the cheife incendiaries and promoters of this War.

There comes in ſupplies of Men and Horſe dayly, but all declare themſelves that they come ſo armed for the defence of the King and Parliament.

The Declaration of the Lords and Commons aſſembled in Parliament.

THe Lords and Commons doe declare, that they onely aime at, and deſire nothing more then to maintaine the purity and power of Religion, and to honour the King in his juſt and Regall Prerogatives, eſteeming nothing like the Liberty, Peace, and Safety of the Kingdome, nor thinking any thing to be too good to be hazarded in diſcharge of their conſciences for

for obtaining it : Alwayes repoſing themſelves in the protection of Almighty God, which they are confident will never be wanting in his bleſſing towards them, while they ſeek his glory, as they have found him wonderfully going along with them in all their proceedings.

Ordered that this be printed and publiſhed.
Joh: Browne, Cler. Parl.

FINIS.

WE the Lords and Commons are reſolved to expoſe our Lives and Fortunes for the defence and maintenance of the true Proteſtant Religion, the Kings Perſon, Honour and Eſtate, the Power and Priviledge of Parliament, and the iuſt Right, and Liberties of the Subiect.

And Wee doe require all thoſe who have any ſence of Piety, Honour, or Compaſsion, to helpe a diſtreſſed State, and to come in unto our aid, and aſsiſtance: This being the true cauſe for which wee raiſe an Army, under the Command of the Earle of Eſſex, with whom in this cauſe Wee will Live and Die.

Some Speciall 3 PASSAGES FROM WARWICK-SHIRE.

Concerning the proceedings of the Right Honourable the LORD *BROOKE.*

Sent in a Letter from *Samburne*, to a friend in *London*, being a true Relation of the distractions in those parts, this fourth of *August* 1642.

London printed for *John Bull*. 1642.

Some Special

PASSAGES

FROM

WAR WITH SHIPS.

Concerning the proceedings of the Right Honourable the Lord

BROOKE.

Sent in a Letter from *Amburne*, to a friend in *London*, being a true Relation of the distractions in those parts, as forth of *August* 1642.

London printed for *John Hall*. 1642.

Some speciall PASSAGES FROM *Warwick-Shire.*

Mr. *John Gibbes*,

IT is here in *Warwicke-Shire*, wee are like to fall into great calamities and distresses, if the Lord above doe not hold his holy hand over us; For you know that the Lord *Brooke* was made Lord *Lievtenant* for *Warwick-Shire*, in my Lord *Compto*ns place. Now my Lord *Brooke* being chose by the *Parliament*, and not by the *King*, My Lord *Compton* and my Lord *Brooke* are in great variance, for the Kings Majesty hath given *Warwicke* Castle unto the Lord *Compton*: Where upon my Lord *Brooke* hath placed foure great peices of Ordnance in the Castle, one of them is placed upon the round Tower, the other is placed at the

the Gate, the other at Cæsars Tower, and the other over the Gate.

Likewise my *Lord Brooke* sent his warrants abroad in two or three hundreds of the Shire to gather the Traine band together at Stradford upon Avon, and as many Volunteeres as every Constable could raise. So there were aimed to be very neare two thousand of Volunteeres of Horse-men, and Foote men. I was there my selfe, I see it, but there were but very few traine men would come in, because my *Lord Brookes* warrants did not give the Country satisfaction, for his warrants runne in the name of the *Parliament*, and not one word of the *King*: So my *Lord Brooke* tooke distaste at the *Constables*, because they would not obey his first warrants, and then he made a new Proclamation that his warrants should goe in the Kings Majesties name and the Parliamentes, together and those Constables that did not bring in their traine Souldiers unto *Stradford*, he commanded them in his Proclamation that they should bring them unto *Sutton Cofild*, where there was a great meeting, the next Munday following, and so they did, and my Lord *Brooke* spake in his Proclamation that hee was, (and had tooke his oath) appointed by the Parliament to fetch away the Magazine from *Coventry*, which my LORD *Compton* had laid there for the good of the Country and so within one day after he had beene at *Stradford*, my Lord *Brooke* went unto *Coventry* unto the Major to demand the Magazin, hee delivered it unto him, hee brought it unto *Warwicke* Castle with him, and there it is, it was two great Carr loades, and a Waggon loaded with Gunpowder bullets and match, now my Lord *Compton* within foure or five dayes after (with three-

threescore horse-men, with Hats and Feathers) went unto *Coventry* to know of the Major the reason why hee had delivered the Magazine unto the Lord *Brooke* his answer was thus because he shewed his Commission from the Parliament; So the Major told my *Lord Compton* that the City would lay in as much of their owne proper Cost and charges as my Lord *Brooke* tooke away, and so my Lord *Compton* was content with that promise: now my *Lord Brooke* he is in great feares that my Lord *Compton* will come and seaze upon the Castle, for the last Munday, my Lord *Brooke* did raise up three hundred men all with their muskets and swords to keepe the Castle, he thinking my Lord *Compton* would come with his forces then, but he did not, so our men came all home again; for hee had a great company out of our Towne of *Alcester* and from *Stradford* and from Brummychum side, and all the Country over, now my Lord *Brooke* sent one of his chiefe men that he keepes, unto Master *Bridges* of our towne which is my Lords chiefe Steward, to certifie Master *Bridges* that hee would come unto dinner unto him, so there was great providing for my Lords comming and about tenne of the Clock in the morning my Lords Post came unto Master *Bridges* to tell his Lord could not come at that time. But wished him to send him as many lusty men as the Town could spare and to bring their Armes with them: So the Constables went about the Towne to get as many as they could so upon Thursday night the Bayliffes and Constables sent halfe a score, and all that goe, my Lord hath promised them five shillings a weeke, and their beere and their lodgings, so upon *Friday* night last, my Lord sent another Post unto the Towne for

more men and so there went foure more, and now this day there are more men to goe out of our Towne of *Alcester*, there was a hundred brave men went from Brummichum unto *War-wicke Castle* upon Saturday with their Armes of Muskets and Swords; and a hundred more went from *Stradford*, *Henly*, and *Coffil* unto the Castle this last Sunday, for the King came unto *Leecester* upon Saturday last with his troope to demand the Magazine and the Armes of the Towne, so the Major denyed, and told the King that it should bee kept for the good of his Majesty, and for the *Parliaments* good. I could tell you more, but I have not time, but in the next place I will tell you how the King is to come unto *War-wicke* as this day, or to morrow with my Lord *Comptons* forces to demand the Magazine, which my Lord *Brooke* fetcht from *Coventry*, and upon *Friday* next my Lord *Compton* meetes at *Stradford*, he hath sent out warrants already to the high *Constables*, that all other *Constables* meete there to heare his Proclamation, concerning the setling of the Commission of *Array* for the which my Lord *Brooke* will oppose, he sayes, if he lose his owne heart bloud, for hee is a sworne man unto the Parliament, and hee will oppose it, and then it is supposed and thought that the King comes unto our Towne to demand the armes here, but they will not be delivered, but yet nevertheless the Towne will bee for the King in a faire way as long as they live, and so the King, it is supposed will goe unto *Worcester*, from thence unto *Ragnole* Castle in *Wales*, where the Earle of *Worcester* dwelleth, and now I have writ so largely unto you how matters goe with us, I would entreat you either in print or in writing, to send unto your friend what newes you

have

have in *London*, for here is nothing but providing of armes. The Lord *Compton* were laſt Friday with three hundred Horſe-men to meete the King, now there is ſuch providing in *Warwicke* Caſtle for the Kings comming the like hath not beene this many yeates, to receave him Royally, if hee come in peace, if otherwayes, I am afraid wee ſhall have a wofull time of it and ſo God of his mercy think upon us, I commit you unto God.

This which I have written is very true.

Samburne

Your friend,
Thomas Iohnſons.

FINIS.

have in London, for there is nothing but providing of
arms. The Lord of Arpino went last Friday with three
hundred Launces to meete the King, notwithstand-
ding I understand the Cardinal of Sion hath
made provision to arrest the King, and to
bring me like unto me because that many years, to re-
serve him Privily, it hee come in peace. If other-
wises, I am ready with all my power, I commit
me to God and his mercy upon my Loenin
and to God or his mercy.

This which I have written is very true.

Sandys me

Your friend,
Thomas Tophyre.

FINIS.

4

GOOD NEWES FROM IRELAND:

From theſe ſeverall Places.

NAMELY,

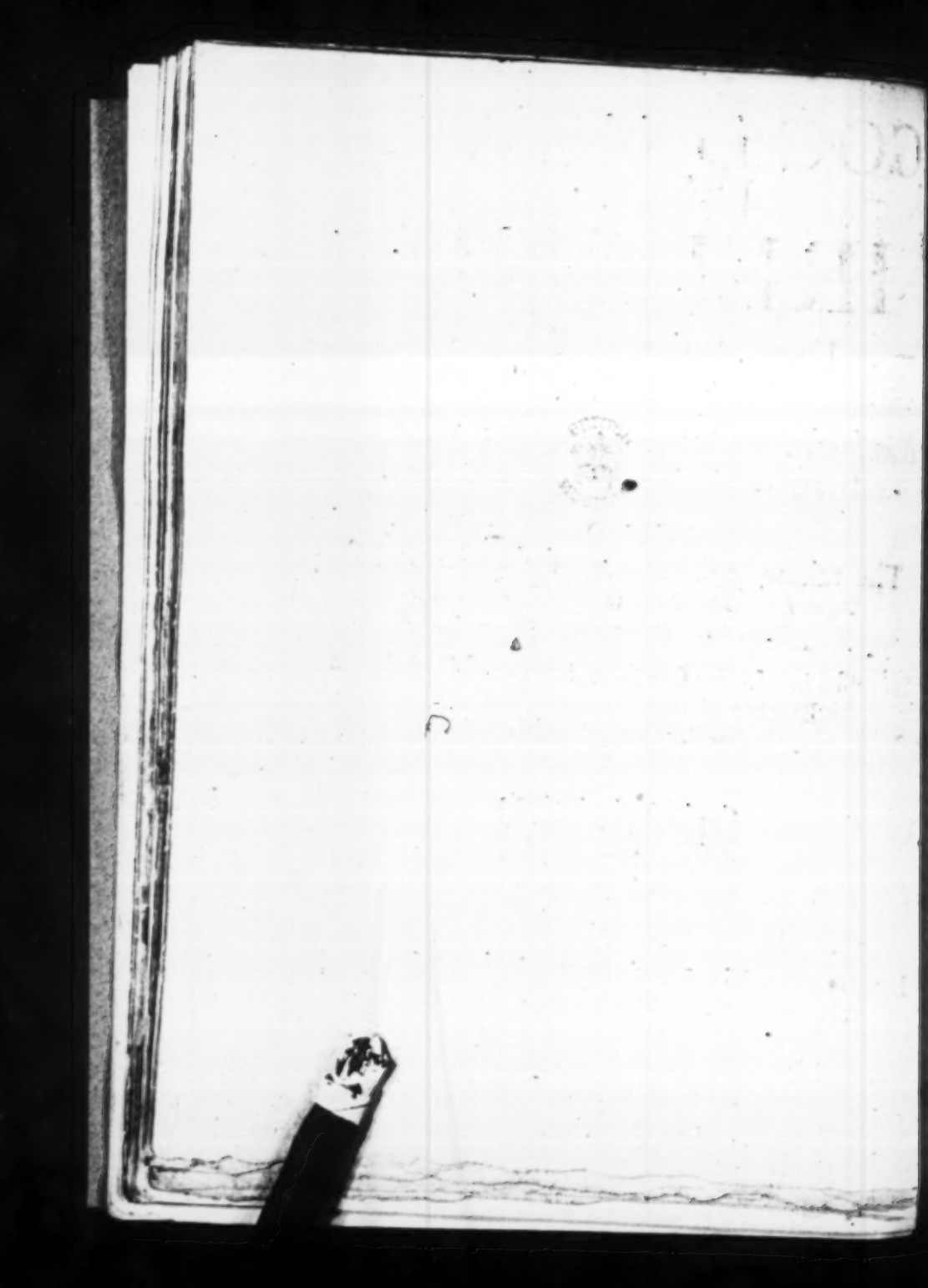
Kimſale, *Bandum*, *Clarakelty*; with the valarous reſolution of Captain *Weldam*.

ALSO

The taking and burning of the Towne of *Temo League*, wherein was deſtroyed 1000. Barrels of Corne of the Enemies.

Expreſſed in a Letter ſent from Enſigne IONES to his Brother Maſter *Alexander Polington* in *Lumber ſtreet*, *London*.

London printed for *Robert Howes* and *Thomas Bates*, are to be ſold in the Old Bailey, 1642. Auguſt the 4.



Good Newes from IRELAND.

THe 28. of *June* we ſet ſail from *Deal*, the 29. and 30. we had along the Channel moſt miſerable weather, & were of ſeverall Ships of our ſeverall deſignes 70. ſaile; by contrary windes, our fleet was forced into Mount *Bay* in *Cornwall* the firſt of *July*, and the 2. of the ſame we ſet ſaile from thence towards *Ireland*, but through a crewel miſt, and ſtreſſe of winde, we were almoſt brought upon the Rocks of *Sille*, and was within a ſtones throw upon them (with a full ſaile) ere we perceived them, and that by one man was ſpied alſo, this was at two of the clock in the morning, when every man (but the watch appointed) was aſleep, the report of two Guns which were ſhot by us to warn the reſt of our fleet, wakened us ſleepers, then did we perceive how great a danger God delivered us from; upon the fourth of the ſame, we made two ſaile of Ships, and bore up to them, and found one a *Flemming*, the other a *Briſtow-man*, both laden with ſalt from *Rothell*, who told us that at *Rochell* was an *Iriſh* veſſell of ſome 50. Tun, laden with Amonition, who as they thought onely ſtayed till all the *Engliſh*, and the *Dutch* were gone from thence, and they then would venture

forth: as that there were two small men of war *Irishmen*, that were upon buying up the *French* and *Spanish* prize, some eight peeces of Ordnance, and so take what *English* they could, that might be to weak for them; and so either that they may furnish themselves, or by that disfurnish us, both which will be but little God knowes. The eight of *July* we got into *Kimsaile*, though in most miserable weather, where we had the knowledg of my Lord President of *Munsters* death, and some things suspected, to have had foule play from his Physitian his son: The Lord *Insiquin* hath had a great conquest, for with a few men he kild, 500. Rebells, tooke 6. Cullers, 4. Drumes; the Rebells five severall wayes undermined *Limbrick-Castle*, and at last were Masters of it, now that the Town and Castle is theirs as yet, our two long stay, lost it; for they kept it till Midsomer. I hope we shall go upon some designe suddenly, that will conduce much to our profit, and honour; the rebells lost seven score Armes, the other day to my Lord of *Insiquen*, and their want of that, was more losse to them by report, then three thousand men, so few they have of Armes. I question not Gods blessings in our Conquest: they call us the Parliaments Rebels, and say they would once faine see a prest man come over. I have not else at present any thing worth your observation.

Friday the 16. of *July*, we marched from *Kimsaile* to *Bandum* with nine Colours, two of which were all Seamen, seven of Land-men, and all, some seven hundred; from *Kimsaile* to *Bandum* seven miles, which shewed their joy in meeting us and compleating guarding us into the Towne, whom we saluted both by displaying Colours,

lours, and alſo a full valley ſhot : wel billeted we were, we had on the Saturday following two Companies of Foot of theſe *Bandum* men, and ſome ſixty Horſe with many others, which they called and we found Pillagers, who onely mindes in all Actions their game, but conſidered not our loſſe.

From *Bandum* wee marched with theſe aforeſaid to *Clanna-kelltie*, and found in the towne not above twenty men, women and children, which our troopers killed all and ranged about, and found ſome hundred more hid in gardens, and killed all ; there might you have ſeen every ſex diſcovered, and ſome lying on their backs, old, young, none ſpared : at ſome ſights I could have pitied, but conſider that pity ſpoyles a City ; I durſt not cheriſh that charity. From *Clannakelltie* on the ſunday forenoone we marched to relieve *Raple Barley*-Caſtle, ſome three miles from thence, where one Maſter *Freake* lives in much diſtreſſe for want of helpe, we found him yet wel : but I ſhould have told you moreover that our Lievtenant Colonell Lord *Fuerbruſh* in our march from *Clanniokelltie* to the Caſtle, conſidered the booty we had taken, which was ſome eighteene hundred ſheepe, ſome two hundred Oxen and Cowes, and ſome fifty Horſe ; he thought good to ſend three Companies back from us, to guard them at the Towne ; they went, and the Enemies had notice of it, and by three Scouts had notice of their ſtrength, and came upon them ; one of our Captaines was ſomewhat refractory, and would not hear of retreating to any place of ſuccour ; valour, but not diſcretion, was cut off Lievtenant and Enſigne, with ſome forty more, but did fight very valiantly to the laſt, and his

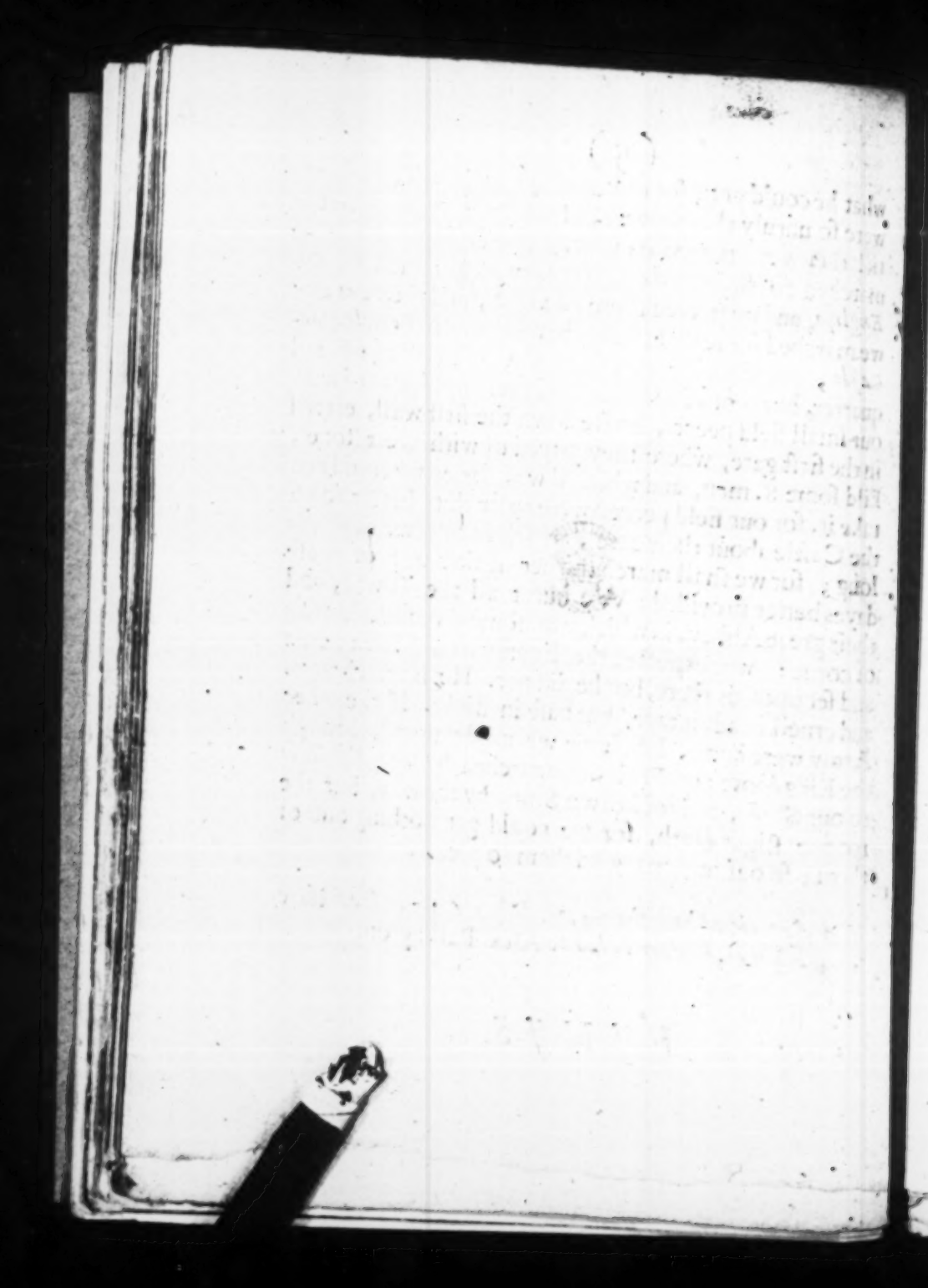
Enſigne with ſome Souldiers in the one part of the town retreated into a houſe, and ſuffered himſelfe and Colours to burne, and armes alſo, rather then the Rebels ſhould have them: the Captaines name was *Weldon*, his Enſigne one *Bridges*, my Lord *Furbruſh* his Secretary alſo. Some ſix of the *Bandum* men were killed beſides, and ſome foure of Captaine *Price* his Company, which was one of the three; but of the Rebels was killed ſome ſix or ſeven hundred men, and many more would, if they were not ſo baſe an Enemy to run away; for after we had ſent theſe three Companies back from us to the Towne to guard the Caſtle, while we went to relieve the Caſtle, never came to us (the Major *Patys*) to let us know that the Enemy was neere our three Companies; we left ſome aid with them in the Caſtle, and marched back to the Enemy, in great hope they would have ſtood one onſet, but they baſely fled, though ſix nay ſeven times our number; which I beleeve was well neere foure thouſand men: we alſo faſt purſued them with our Troope that they imbraced death to ſhut it; for one hundred Rebels leapt into the water, hoping to ſcape, but our Horſemen ſo eagerly followed them, that they in the water killed moſt, and one of our Troopers was in the exploit drowned, not giving his horſe way enough.

That night, we marched back ſome miles beyond the Town (where we loſt our men) and lodged in a fair field, the enemie I think being fled far enough from us. To *Bandum* on Munday at night, ws came and ſtayed all Tueſday there, and that day drove all the Cattle, which was ſome 2000. into the Town, and let whoſe will take what

what he could get; for our Souliers and the Townſmen, were ſo unruly that they would not have patience to ſtay till they were parted equally. Wedneſday the 20. we marched to *Kilbrittan-Caſtle*, now in poſſeſſion of the *Engliſh*, and quartered there all night, and the next day we marched ſome three miles beyond it, to *Temoleague-Caſtle*, and ſounded a Peale to the Lady of it; offered quarter, but refuſed, we preſently fell upon it, and with our ſmall field peeces, broke down the firſt wall, entred in the firſt gate, where they payed us with great ſtones, kild ſome 8. men, and when all was done, we could not take it, for our field peeces were to ſmall to batter down the Caſtle about their eares, which I hope we ſhall ere long; for we ſhall march thither againe one of theſe dayes better provided: We burnt all the Towne, and their great Abbey, in which was ſome thouſand barrels of corne: wee expected the Enemy would have come and ſet upon us there, but he did not. He is treacherous and cruell in advantage, but baſe in flight. If the other Army were come, I beleeve we might march through the Kingdome: on Friday we marched back to *Kinſaile* to our Ships, and rooke two Spies by the way, but the roagues ſlight death, for we could get nothing out of them; ſo our men mangled them to pieces.

And received here the 29. *of July* 1642. *from* Iſaac Jenes, *brother in law to* Alex. Pallington.

FINIS.



A DECLARATION OF The valiant Resolution of the Famous Prentices of *London*, With their Protestation.

Who are willing to adventure their lives and fortunes under his Excellencie the Earle of ESSEX.

For the honour of the King, the preservation of the priviledge of Parliament, the libertie of the Subject, the good of the Kingdome, and especially of the Citie of *London*.

And for the maintenance of the Protestant Religion, expelling all Poperie, and the subduing of all the enemies of the true Church of *England*.

LONDON,
Printed for *Thomas Banks*, 1642.

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LONDON,
Printed for *Thomas Banks*, [illegible]

The valiant Resolution of the Prentices of *London*.

THe famous Citie of *London* hath ever beene fruitfull in noble and heroike Spirits, who have performed wonders of magnanimitie and valour in forraine parts, to the everlasting honour and glorie of their Countrey, and at home what a numerous Army, consisting of many expert and flourishing Trained Bands can it produce? whose skill and courage equally marching together, doth with the artificiall thunder of shot, put the Heavens into a trembling amazement, and with the report thereof strike a terrour into the remotest Courts of *Jupiter*, though farther distant in the skies by many miles, than *York* from *London*. How therefore can any supposition of feare be grounded on any malignant parties now prevailing with the King to raise Armes in the North? the Papists so maliciously affected to the Protestant Religion, joyne with temerarious and rash Noble-men, in prosecuting a civill war. These gather unto them the decayed Gentrie of severall Countries, who having by prodigalitie, excesse, ryot, and horse-races, run their fathers estates out of breath, thinks hereby to renovate their estates, and unite themselves to the rest, to make their Forces stronger, and to those Delinquents and roving Cavaliers, who like *Nero*, would sing to behold their Countrey suffering in the martyrdome of a civill war, and with this heterogeneous confused Crew, decayed and indebted persons, are ranked together, with a multitude of drunken idle people, and giddy brain'd Gentlemen; and lastly, the ambitious Clergie, who that they may still have pluralitie of Benefices, use their tongues to sow dissention, and give

an edge to the Souldiers swords. All those, and many other sorts of persons, for their owne sakes and safeties; and to further their owne penicious purposes, or at least to secure themselves from condigne punishment, are all willing, under the faire pretence of defending the Kings right and prerogative, to joyne together in making one entire body of a civill war, and after the Siege of *Hull*, which is first attempted, to set the whole Kingdome in a combustion, or ruinate the Countrey, besiege *London*, extirpate the Protestant Religion, introduce Poperie, so much desired by the Malignant Partie, and work such a lamentable Tragedy, as was never knowne in any Kings raigne of *England*. This storme, thus long a gathering in the Northerne parts, is ready now to fall downe in an impetuous showre of bloud: the Kings defensive Guard being multiplyed into a great Army, collected and compounded of malicious Papists, rash unadvised Protestant Noble-men, decayed Gentlemen, indebted common people, doubtfull Delinquents, loose debauched persons, rattle-headed giddy-braind Gentlemen, roring Cavaliers, and factious Clergymen, whose Sermons bid them fight for their owne preferment and glorie, not for the King and Gods glorie, though that bee made the colourable motive and occasion of the war.

Now the wisdome of the *Parliament* and the Citie of *London*, seeing that the King will in hostile manner wound his honour and reputation, through his Subjects, and that their many petitions cannot prevaile with him, to dismisse those evill Counsellours of the Malignant Partie, but doth suffer them to put in action their owne plots and designes, under his royall name and standard, to the destruction of the Kingdome, the libertie of the Subjects, and the overthrowing the priviledges of Parliament, they with much unwillingnesse being provoked and irritated thereunto, to vindicate their cleare intentions to the King, have raised Forces for the safetie of the Kings Majestie, the defence of

the

the Kingdome. the preſervation of the diſtreſſed and beſieged towne of *Hull*, and in this Army by them, to thoſe juſt and legall ends levied, there are eight thouſand brave-ſpirited young men, being all Apprentices, who deſerve to be regiſtred in Fames eternall Records; for ſeeing their Countrey is thus like to be engaged in a civill war, and that Poperie is like to be introduced in ſtead of Proteſtantiſme, ſlaverie in ſtead of libertie, and a generall deſtruction induced into the whole eſtate of the Kingdome, are with much alacritie and cheerfulneſſe reſolved, to the utmoſt hazard of their lives, to oppoſe and reſiſt the Malignant Parties Armie, conſiſting of Papiſts, and many others formerly mentioned.

Theſe martiall & valiant *Apprentices* that do thus expoſe themſelves to danger for the good of their Country, to the qualities, conditions, and intents of the perſons in the malignant Army, for theſe Prentices earneſtly deſire the proſperity of the Kingdome, and the honour of the King; and will truly with the beſt bloud in their bodyes maintaine the true Proteſtant Religion, againſt the malignant enemies of the truth, carrying in their breſts loyall hearts to their Country, King and Parliament, and intending their ſervice onely for the ſafety and honour of His Majeſtie, and the glory of God, confident in good ſucceſſe, marching every as cheerfull as if it were their marriage day, and that victory ſhould be their happy Bride. Neither are they of the baſe and mechanick ſcum of the people, who to ſupport themſelves in a riotous fashion, and to pillage the Country, under the name of being Souldiers, doe without feare or any conſcionable reſpect, take pay and enter into ſervice; but the greater part of theſe magnanimous Prentices, are ſervants to honeſt and ſufficient Men, and by their owne honeſt laborious endeavours can be both ſerviceable and profitable to their Maſters, and be very beneficiall to them, in working at their Trades, but their Maſters preferring the publike good before their private profit & commodity, re-

ſit not the willingneſſe of their ſervants, but do give them free and faire leave according to their owne deires, to do lawfull ſervice to their King and Country, being perſwaded thereunto not through neceſſity, but animate with the noble deire of renowned honour. Neither are they looſe idle fellowes that are faine to make war their profeſſion, for want of other maintenance, for all theſe Prentices as was aforeſaid, have Trades and Callings, and moſt of them young men of good parentage; whoſe friends live honeſtly and thriftily in the Country, and yet as if they all deſcended of generous blood: their mindes are ſo enlarged, and their courages ſo magnanimouſly advanced, that nothing can containe them from putting their Reſolution in execution, and are determined by this their unexpected expreſſes of valour, in ſo young yeares to advance their owne fame, and bring honour and renown to the City of *London*.

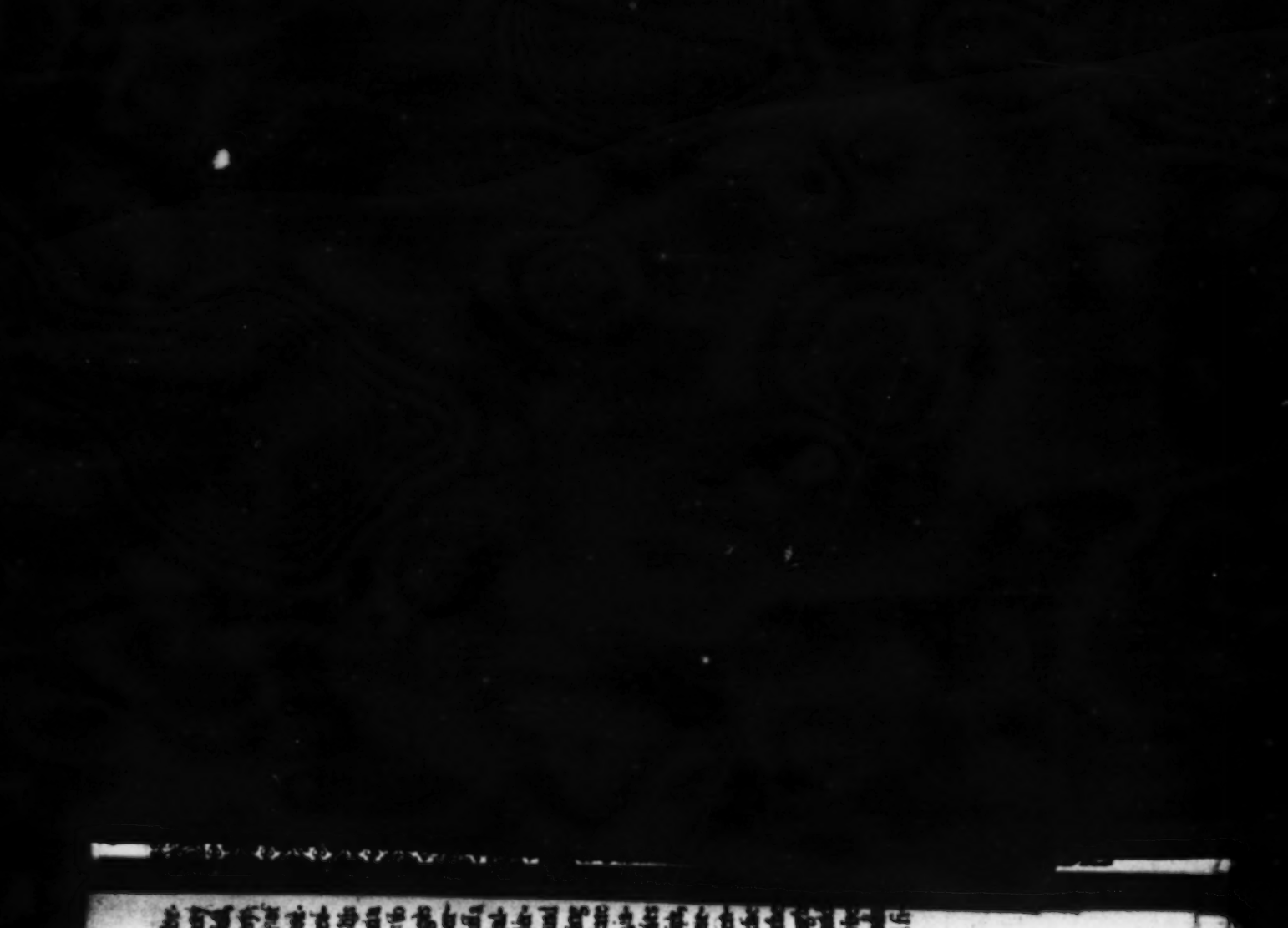
Beſides theſe young ſons of *Mars*, or Martiall Prentices, greeving to ſee how the King hath beene miſled with falſe Counſellours to reſiſt the loving loyalty of his Parliament, and to raiſe forces in the North, inſtead of a defenſive guard, they living here in *London* and being dayly eare witneſſes of the Parliaments legall and juſt proceedings, and knowing to be the baſis or foundation whereon the ſtructure and building of the Common wealth muſt ſtand or fall, they perceiving now that through the inſtigation of the malignant party, thoſe forces are levyed and levelled againſt the Parliament, which is the defenſive wall of the Kingdome, theſe noble minded Prentices, freely and voluntery offer their ſervices to maintaine the Parliament againſt the oppoſers therof, knowing the preſervation therof is in the power and prerogatives belonging thereunto, will conduce to the Kings honour, the Kingdomes ſafety, and the proſperity of the City of *London*.

If therefore the end, moving to the undertaking of any action, deſerve praiſe and commendations, eſpecially the neceſſity

necessity of the time requiring the sudden auxiliary forces be sent to oppose and stay the fury of civill dissention and the flame of a destructive war, breaking forth in the heart of the Kingdome, how ought the City of *London* to magnifie and applaud the hopefull stout Resolutions of these 8 thousand magnanimous Prentices, that go to defend the Priviledges of Parliament, against the Tyranny of an arbitrary government: these Prentices that march forth to preserve the Kings honour, and to prevent our owne misery, these Prentices that with unanimous and couragious hearts, go to succour the distressed Towne of *Hull*, and daunt the presuming Cavaliers. And lastly, these Prentices that make their Religion the object and cause of their confidence, in maintayning whereof it may be sayd, *Mors omnibus lucrum*, death is a gaine to all, and in this cause, this quarrell thus animated, and thus resolved, these Heroick Prentices are now going forward to fight for Gods glory, their Sovereignes honour and the defence of the Lawes, and liberties of the Kingdome, being led on by His Excellencye the Earle of *Essex*, in whom by his affable and courtuous speeches, they do very much confide. And doubt not but under his prosperous conduct by the propitious favour of God, to behave themselves in such a valiant manner that it shall redound to the honour of the City of *London*, they having with many acclamations of joy acknowledged their willingnesse to some under His Excellence, desiring nothing but the prayer of this honourable City, for their happy and prosperous successe in this their noble Expedition and Resolution.

THe Lords and Commons in Parliament aſſembled, being advertiſed by the Lord Lievtenant, and Deputy Lievtenants of the County of *Eſſex*, of their ready, full, and forward meeting of the Trayn-Bands of that County, and of a cheerfull acceſſe, of a very conſiderable number of Volunteirs at their firſt appearing; Have thought fit to expreſſe unto them, the good ſence they hold of their proceedings, ſo much conducing to the generall ſafety of the Kingdome; And having likewiſe received from them a Declaration full of affections, and good inclinations, to maintaine our Religion, Lawes, Liberties, and Priviledges of Parliament; Which they obſerve to be invaded by pernicious Counſell, as indeed they have beene of late, in a more dangerous and high manner than any age can paralell, And having very prudently obſerved in their Declaration, That the Kingdome, and the Kings authority, and Perſon, can be no wayes maintained, but by the upholding the Power and Priviledges of Parliament; as by the late Proteſtation they acknowledge themſelves bound unto, againſt all contrary Counſels, Power, and force of Armes whatſoever. This juſt and faithfull Reſolution of theirs, to the publike good; The Lords and Commons do not onely approve, but commend, aſſuring them, that as their endeavours have beene for the peace and happineſſe of the King and Kingdome; So they will perſiſt in charge of the great and publike truſt, which lies upon them, to go through all difficulties which may oppoſe the publike peace and welfare of this Kingdome: And will upon all occaſions be ready to expreſſe particularly, to thoſe perſons from whom they have received ſuch aſſurance of their affections and fidelities.

FINIS.



THE PARLIAMENTS PROTESTATION:

OR

The Resolution of the LORDS, and COMMONS, to maintaine the iust Priuiledge of *Parliament*; and to spend their Lives and Fortunes against those who are the Promoters of this *War*, or have any way endeavored to put the *King* and his *Parliament* asunder.

WHERETO

Is annexed their *Determination* concerning the defence of HVLL, which is in great danger of being taken by the malignant Partie.

Ordered, that this be printed and published.
John Browne, *Cler. Parl. D. Com.*

LONDON,
Printed for *Ioseph Horton*. MDCXLII.

THE Parliaments Protestation:

OR,

The *Resolution* of the *Lords* and *Commons* to maintaine the just *Priviledge* of *Parliament*.

THE Greatest misery that can fall upon a Kingdome is *Civill war*, which being well knowne to the Malignants of this Kingdome, who found that all their Plots and Stratagems were made frustrate by the providentiall foresight of the great Councell of the *Kingdom*, the high *Court* of PARLIAMENT; they then endeavoured to foment Iealousies and Feares betwixt the King and his *Parliament*; they caused Tumults dayly to bee made, which being done by their wicked Instruments, they insinuated into favour with his *Majestie*, and perswaded the King that the *Parliament* countenanced such Tumults.

Then they perſwaded his *Majeſtie* that his Royall Perſon could not be ſafely at his Royall Palace at *Weſtminſter*; but that it were more ſafe to retire to ſome place of Strength: and having prevailed ſoe farre with his *Majeſtie* as that he had forſaken *white-hall* and left the City.

Then by their pernitious perſwaſions they got his *Majeſtie* to *Yorke*: being there, they ſought by all meanes poſſible to poſſeſſe themſelves of the *Magazine*, knowing that if they could be but ſo fortunate as to obtaine ſo great a Strength, that then the law would be in their owne hands.

But the wiſdome of the *Parliament* (by the providence of GOD) tooke order timely to prevent ſo great a miſcheiſe: To which end they ſent downe Sir *Jo: Hotham* a Member of the Houſe of *Commons* and a Gentleman of knowne Wiſdome, Courage and Diſcretion, in whom they knew they might confide, giving him full Power by the Authority of *Parliament* to put a *Garrizon* into the ſaid Towne, and to keepe it for the defence of the *King* and *Parliament*, againſt all thoſe of that Partie that ſhould any way endeavour to poſſeſſe themſelves of the ſame.

Nevertheleſſe, they finding that their former Deſigne would not take, and that the hopes of the *Earle* of *New-caſtle* were made fruſtrate; Sir *John Hotham* (having Poſſeſſion of the Towne before the arivall of the ſaid *Earle*) they then perſwaded his *Majeſtie* to goe to *Hull* in his owne Perſon; hoping

ping by that meanes to arive at the Haven of their desires.

His *Majestie* comming before *Hull*, was denyed accesse into the Towne, being accompanyed with such numbers of evill affected persons, that it stood not with the Honour of Sir *John Hotham* so to hazard the Towne and *Magazine*, wherein consisted the peace of King and Kingdome; which hee seasonably considering, chose rather to deny his *Majestie* an entrance, then by granting to undoe both his Majestie and his Posterity.

They seeing that their hopes were vaine, and that they could not obtaine their wished ends, strove to incense his *Majestie* against Sir *John Hotham*, causing him to be proclaimed Traitor round about the walls of the Towne.

Since which time by their pernicious Councells, they have caused his *Majestie* to ingage himselfe in a Warre against *Hull*, for which purpose they have levied many horse and Foote, and armed them in a War-like manner.

All which the *Parliament* taking into consideration, and knowing what the said effect will be, if they use not a speedy prevention; to which end they have beene forced to use all possible speed in the raising of Forces to strengthen the Towne of *Hull*, against all those that seeke forcibly to ceize it and to preserve the peace of the *King* and *Kingdome* which they onely endeavour to destroy.

And that the world may be truly satisfied in the

iuſtice of their proceedings they have thought it ne-ceſſary to declare that they will be ready with their lives and fortune to obey His Maieſty and to defend him as their moſt deare and dread Soveraigne, accor-ding to their Allegiance and Reſolution, to defend the iuſt Priviledges of *Parliament* according to their free and iuſt Proteſtation.

And that as God, and the Fundementall Lawes of this Kingdome have ioyned His Maieſty and Parlia-ment together ſo they cannot agree to diſioynted obedience but declare themſelves enemies to all ſuch as goe about to put aſunder, and to make ſeparation twixt his *Majeſtie* and the Parliament.

FINIS.

IVLY,

IVLY, 29.

Ordered by the LORDS and Commons aſſembled in Parliament, that this be Printed and publiſhed.

Iohn Browne, Cler. Parl. D. Com.

IVLY 29.

Ordered by the Lords and Commons assembled in Parliament that this be Printed and published.

A 7

DESCRIPTION OF THE ROUND-HEAD AND RATTLE-HEAD.

August 24

London Printed for *J. Sweeting*. 1642.

THE ROVND-HEAD.

1. HIs flaxen haire, his damask roſie cheeks,
His comely looks, unlike the ſurly Greeks,
His Star-like eyes, grave forehead, lovely chin,
Purtrayes the wiſdome which abides within.

2. His haire cut round, he weares no Indian Lock,
His heart is ſound, he feares not *Straffords* Block:
His milk-white actions doe not ſeek the darke
Like Malignants, who hide themſelves at *Yorke*.

3. God made heads round, what ever fellows prattle:
More knave then foole, whoſe head is made a rattle:
Round hath no corners, that is their hard hap,
That wiſeſt round-heads miſſe the Prelates Cap.

4. Truth is round dealing, it hath no crochets,
The fowleſt hearts lies under faireſt Rochets:
Celeſtiall motion is of moſt perfection,
Heaven and the Round-heads move by one direction.

5. Cambridge round Church skares the croſier Doctors,
As much as freſh-men feare the Bug-beare Proctors.
They propheſie that Church portends a loſſe,
If that the fabrick ſtand not like a Croſſe.

6. Let ſons of harlots ſtill grave Round-heads ſcorne,
And ſuch whoſe wives have furniſht with a horne.

Such daring language makes not Round-heads worſe,
His credits ſafe, the danger is his purſe.

7. Where's Law, Juſtice, Mercy to be found?
Not in the Rattle, but in the head that's round;
He readeſ *Luther*, *Calvin*, *Beza*, *Marter*,
He preacheth duly, Rattle once a quarter.

8. He brings plate, coyne, horſe, and will ſtand his tackle,
Though Hare-braines buſtle, all will prove a Rattle.
Courage brave Round-head, and doe thou not feare
The ſwearing, roaring, whoring Cavalier.

9. Monopolies, Ship-money, Innovations rent,
Did make us barren as the wild of Kent;
That they are downe, we doe with one conſent
Thanke the round dealing of the Parliament.

10. We may remember the brave round Cap Scots,
Who helped much our noble Patriots,
Their courage we'll record, whilſt we remember,
Eightie eight, or the fift of November.

11. Captaines are Round-heads, whoſe brave examples,
Have merited the garland to bewreath their temples:
Kings Dukes, Emperours, this is their renowne,
To have their Round heads veſted with a Crowne.

12. Peace *Momus* dare no more the venture,
To blame the circle where God ſits in the Center,
For Round-head ſutes with Princes, wiſe men Peeres,
But Rattle ſuits with Prieſts, and naſty Cavaliers.

THE

THE RATTLE-HEAD.

1. THe Rattle firſt was compos'd at *Rome*,
Where Cardinals, Jeſuits, and Magicians come,
When they determin'd that which now they hope
To blaſt Religion, and ſet up the Pope.

2. This Goblin foule was fram'd by Magick ſpell,
Of braines of *Loyala*, *Merlin*, *Machivell*,
Coapes. Croſſes, Cringings, and ſuch Romiſh Rites,
He taught our Prieſts this garbe of Jeſuites.

3. Fryar *Bacons* Art took in this head, chiefe place,
That this is truth, behold his Brazen-face:
Pandora and her Nymphes did ſo diſpoſe,
At learned *Oxford* he ſhould leave his Noſe.

4. And ſure it was ſome Policie of State,
To fixe this relicke on a Colledge gate;
A Paterne for the Cavaliers at Yorke.
That ſpoile their Coppernoſes in the darke.

5. Part of their noſes to the femall kinde,
As pledges of their love, are left behind,
It alſo ſhewes that Schollers void of grace,
Are like an ugly noſe without a face.

5. This *Negroes* errant was by common fame,
To raiſe warre and diſſention where he came,

Diſtinctions, equivocations, and ſuch things,
They charge him rattle in the eares of Kings.

7. That they may neither heare, nor give conſents
To Votes or prayers of their Parliaments:
'Tis for their Honour, and portends their merits,
To cruſh their people, and to breake their ſpirits.

8. Rattle is never greatly at a loſſe,
On plaineſt Lawes to caſt a Romiſh gloſſe:
The wholeſome Lawes of God, and of the Land,
Muſt meane no more then he doth underſtand.

9. For thoſe faire reading Prieſts his Votes doe paſſe,
Who make our prayers but an Engliſh Maſſe:
Round dealing Preachers, and their godly Leſſons
He doth attend, as Thieves doe Size and Seſſions.

10. His plots were ſpoiled, his heart began to faile
When new Oath and Canons could not prevaile,
His rotten Regiment among their pots,
Still drinke confuſion to the honeſt Scots.

11. He gives them leave to raile and boaſt and ſwell,
And ſweare *God damne them nine miles deepe in Hell*:
Such wretched Royſters God will ſure diſcard;
Unhappy Princes that have ſuch a Guard.

12. The Weſtern Indians feare the Rattle Snake,
Whoſe venomous ſting few doe with life eſcape,
Unleſſe ſome Snake-weed there be neare at hand,
Which doth this poyſon mightily withſtand.

13. In

13. In England lives the venomous Rattle-head,
Whoſe charming tongue doth ſtrike the Natives dead,
If Antidote of health wee'll not reſſent,
Apply'd us by the wiſer Parliament.

14. The Lord of *N. P.* that brave Cavaliere,
Hulls ſounding Canons made to flie for feare:
In his great haſt befell a diſmall matter,
Hed fled the fire, and fell into the water.

15. Both he and others found to their great griefe,
That fire and water gave them ſmall reliefe,
Had not his chiefeſt friend then beene his haire;
His Caveleiers had ſurely left him there.

16. *Don John* of *Yorke* 'gainſt Round-Heads makes com-
And bleſſeth Rattle as the onely Saint; (plaint,
Good men the Prelates curſes many yeares
Have had, but now they bleſſe the Cavileeres.

17. Their Proceſſe, Cenſures, and the cauſeleſſe curſes,
The common Picklocke was of beſt mens purſes;
Their pennileſſe bleſſings, if that they were true,
Would ſet Heaven open to a Helliſh crue.

Upon

Upon the Roaring Cavalier.

BLeſſe us! why here's a thing as like a man,
As Nature to our fancie faſhion can.
Beſhrew me, but he has a pretty face,
And weares his Rapier with indifferent grace.
Makes a neat congie, dances well, and ſweares:
And weares his Miſtreſſe pendant in his eares:
Has a neate foote as ever kiſt the ground,
His ſhoes and roſes coſt at leaſt five pound.
Thoſe hoſe have not a peere, for by relation,
They're cut a moneth at leaſt ſince the laſt faſhion.
He knowes two Ladies that will vow there's none
At Court, a man of parts, but he alone.
And yet this fop, ſcarce ever learn'd to know
The mixture of the disjoyn'd Chriſt-croſſe row.
Strip off his ragges, and the poore thing is then
The juſt contempt of underſtanding men.

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THE

Fidelity, Obedience, and Valour

Of the ENGLISH-NATION,

DECLARED,

By way of Pacification of His *Majeſty*, and deſire of a re-union between His *Majeſty* and the *Parliament*.

As alſo,

That the preſent Forces now ready to bicker here in *England* may be turn'd to revenge the loſſe of the Proteſtants blood in *Ireland*, ſhed by thoſe barbarous *Iriſh Rebels*.

Written by *Walter Meredith*. Gent.

LONDON,
Printed by *E. Griffin*. 1642.

The Fidelity, Obedience, and Valour of the Engliſh NATION.

I Drew my breath firſt in the happy raigne of that moſt famous and unparaleld Queen *Elizabeth*, between whom and her people there was ſo ſweet a harmony of Concord (above foure and forty yeers together) as well by the peoples obedience to Her in admitting of Her juſt Prerogatives, and ſhe again not trampling on their Liberties and Priviledges, that the whole World admired at their unity.

Out of that heavenly unity, the *Engliſh* Nation, who were naturally valiant and active, (and indeed her times produced great and Noble Actions) were kept from ſloth and idleneſſe, for what with her Majeſties aſſiſting the French King in his Civill warre, her releeving the States of *Holland* againſt *Spaines* tyranny, Her wraſtling in *Ireland*, to civilize and ſuppreſſe thoſe notorious and barbarous Rebels, and the many

voyages made out of this Kingdome to unknowne parts of the world, the Engliſh were ſo imployed (and ſo well they managed their imployment) that they brought home to their Prince Glory and Honour, and to themſelves Renown and Riches.

It pleaſed God I lived to ſee the period of Her Raigne, after whoſe death ſome great change (becauſe it was not vulgarly known who ſhould be her Succeſſor) was much feared, and expected. But ſee the mercy of God, a bright Starre from the North appeared, that enlghtned this Kingdome, and dried up the Teares of ſorrow, which were ſhed for Her loſſe, and filled our hearts with joy, by ſending us a King for a Queen, nay, a King of the Proteſtant Religion, a *Salomon* for Wiſedome, King *James* the bleſſed father of our now Royall Soveraigne Lord King *Charles*, He brought with Him another Kingdom, *Scotland*, and ſo had his temples circumferenced with three Crownes, and as *Henry* the ſeventh His grandfather joyn'd the Roſes, ſo this *James* joyn'd the Kingdomes in union.

At ſuch time, as it pleaſed God to call Queen *Elizabeth*, to the reſignation of Her Crowns here, and to receive a Crown of Immortality in Heaven, an Engliſh Gentleman, and friend of mine was then in *Paris*, and accidently happened to be in the French Kings Court, when newes was brought of Her Majeſties death, the King being at dinner, one of His Gentlemen that then waited at His Table, told His Majeſty, he had received Letters out of *England*, that Queen *Elizabeth* had finiſhed her daies; at which the King ſtarted, and demanded who ſucceeded Her? the

Gentle-

Gentleman told him, that *James* the ſixth King of *Scotland* was proclaimed King, and ſetled in Her Throane, and with that produced the Proclamation; which the French King reading, and muſing thereupon, ſuddenly brake forth into a paſſion of admiration, and clapping his hand on the Table ſaid, Is it poſſible that the King of *Scotland* ſhould come to the Crown of *England*, and not one box of the eare given for it? The Gentleman made him this anſwer, Yes ſir, His acceſſe to the Crown was with ſo ſweet and generall applauſe, that it might well have been thought, there had never been enmity between the two Kingdomes; whereupon the King advancing himſelfe from his Chaire, ſwore a great oath, That King *Iames* was the happieſt King in the World, for that he was become King of a people (meaning the Engliſh) who were the moſt faithfull and obedient in the time of Peace, and the moſt valiant in time of Warre.

Theſe vertues *Henry* the fourth, that magnanimous French King was pleaſed to attribute to the Engliſh Nation, out of gratitude to them who had aſſiſted him in his warre, and had ſhewen themſelves brave men on his part. Certainly, he himſelfe was a valiant man, and therefore loved valour in others; and as he commended their valour, he forgot not their fidelity and obedience to their Prince, the Queen, in preſerving Her (under God) often, from the hands of thoſe bloody miniſters, whom the Pope and *Spaine* had appointed, and corrupted to deſtroy Her. Great pity it was ſo brave a Prince as he was, had not the like obedience and fidelity in His Subjects,

jects, the want whereof brought him to an untimely end, for he was by that paracide *Raviliack* murthered, by a ſtab at his heart, paſſing in his Coach through a ſtreet in *Paris* at noon-day.

Our good King *James* much lamented his death, and ſo did all good men of the Proteſtant Religion, of which it was thought he was one, but for ſome worldly reſpects durſt not profeſſe it openly, which ſome attribute an errour in him, of deſſembling with God, who therefore ſuffered him to end his daies by violence.

King *James* was no diſſembler, for he profeſſed the true proteſtant Religion, and maintained it with His Pen, witneſſe His Apologie to all Chriſtian Princes, and other excellent bookes of His, which are His living Monuments, He was a peaceable Prince, He kept warre out of His Dominions, when all the Princes of the World beſides were in Combuſtion; ſuch was His gentle nature, that he choſe rather to ſpend a maſſe of money in Embaſſies and treaties for peace amongſt forraigne Princes (to ſave the effuſion of Chriſtian blood) then with His Sword to ſide with any of them.

This kept him from having enemies abroad, and He is to be accounted famous for it; but had He drawn His ſword in ſome actions (as without ſcruple of Conſcience, he might juſtly have done, in that of the Palatinate) the Engliſh Nation had not ſo long (like blades ſtill kept ſheath'd) ruſted in their ſcabberds; for to ſay truth, they were grown weake and effeminat for lacke of imployment, but that was not altogether the peoples fault, for had they been permitted

mitted (as in Queen *Elizabeths* time they were) freely to make voyages into all forraine parts of the World where they liſt, upon diſcoveries, or to trade, both they had preſerved their vigour and ſtrength, and this Iland had been inriched more than it is, but they were prevented of this good by a late tricke of binding up the trade and trafique into forraine parts in parchment, the free ſubject cannot trade beyond ſeas for himſelfe, unleſſe he be free of ſuch and ſuch a Company, which hath been a meanes that Noblemen and Gentlemens younger ſonnes have kept home, liv'd idlely and effeminately, and ſo ruined their fortunes, when they might have done their Prince and Countrey good ſervice, and gotten to themſelves honour, knowledge and wealth.

Queen *Elizabeth* and King *Iames* both had the wiſdomes and happineſſe to keep the Woolfe from their owne doores, and to live in great peace and tranquility, within themſelves. Next to the bleſſing of God, I muſt attribute that happineſſe to the Accord of Soveraigne and Subject, (woe be to them that have now cauſed a diſcord.) And that bleſſing God gave for the great care both Princes and people had to Religion, and cleering the true light of the Goſpell out of the miſts and darke clouds of popery and ſuperſtition. And in thoſe times, I muſt tell you, I obſerved thoſe Venerable and Reverend Fathers of the Church whoſe Name and Title is now deſpiſed, (I meane the Biſhops) were great actors and inſtruments in the practice of picty and preaching.

It was then frequent with the Biſhops to preach

at

at the Court, *Pauls*-Croſſe, Spittle, nay and in private Pariſh-Churches, at ſuch time, as either they were called to Parliaments, or had other buſineſſe in *London*; and from their lips the people ſuckt both Milke and Honey, ſo that then there was as much running and crowding to heare a Biſhop preach, as now there is to heare ſuch as would aboliſh our Common-prayer-booke, and make men beleeve the Lords Prayer is not to be uſed. Some of thoſe reverend Fathers are ſtill living, and thoſe that are dead, live in their workes which they have left to poſterity, as monuments of their learning and vertues.

England then received much delight and comfort by their ſound and orthodox doctrine, for as then I muſt tell you thoſe Biſhops did not in Pulpits either blow up the Princes Prerogative, nor infringe the Subjects priviledges, neither did they teach any ſeditious doctrine, no, their Sermons were inſtructions of a good life and converſation, to do good and eſchew evill, mingling mercy with juſtice, and ſetting forth the rewards of righteouſneſſe, and the puniſhments of vices and wickedneſſe. They ſpared not at Court to teach good government, and abroad to inſtruct the people in obedience to that government. They were valiant Champions for Chriſt, and ſtood ſtoutly out for the maintenance of the truth of the holy Goſpell, and as their Texts ſerved, they never came out of (their ſtand) the Pulpit, before they had given Popiſh doctrine ſuch wounds, as all their papiſticall Holy-water mixt with the Milke of *Mary*, could never yet cure, nor will ſo long as the Pope

Pope claims the ſupremacy Eccleſiaſticall out of his own Dioces. But of late (with griefe of heart I ſpeake it) ſome of that venerable and holy calling, by participating too much with temporall affaires of ſtate, as too ambitious of Lordly titles and dignities, which withdrew them from the true exerciſe of their paſtorall Calling, and in their Prelaticall government uſed too much auſterity, introducing abolisht ceremonies, and preſſing the uſe of them too hard upon nice conſciences, and ſo failing to purſue the good preſidents of their predeceſſors, have drawne upon themſelves, and that holy Calling, ſcandall and contempt.

And ſince by chance I have toucht upon the word Ceremony, I cannot but grieve, that now, ſome ſo ſtrive to have no Ceremonies uſed about the ſervice of God, that they would alſo baniſh all decency and ſeemly geſture of reverence and honour in the performance of our duty and ſervice to the Majeſty of Heaven. Theſe men looke for reverence to be done to themſelves, and yet they will deny it unto God; for which of them would not think his ſervant a ſawcy companion to wait at his Table, or come to require ſomething at his hands with his cap on his head? ſhall we then be ruled by ſuch? No, let others do as they will, the ſaving Name of Jeſus ſhall have my reverence, whilſt I have an Eare to heare, and a Knee to bow. And as at the rehearſal of the Creed (in ancient times) the people ſtood up, and every man drew his Sword, intimating thereby they would defend their faith with their lives, I hold that ſtanding up ſo excellent a poſture that I will uſe it alſo when

ever I heare, *Glory be to the Father, and to the Son, and to the holy Ghoſt* pronounced.

The preſent troubles of the times with us here in *England* doe much amaze me, and thoſe troubles have brought to my memory the attributes given to the Engliſh Nation (by *Henry* the fourth of *France*) of valiant, faithfull and obedient people; there was never a more fit time to ſhew theſe vertues then now. For conſider well between whom the preſent diſtractions in *England* are, Is it not between Soveraign and Subject? Whats the cauſe? a miſ-underſtanding between His Majeſty & the Parliament. Is the fault in His Majeſty, or the Parliament? I ſay in neither, for under Heaven there is not a ſweeter Prince of nature and diſpoſition; nor ever was there a more faithfull & wiſe Councell aſſembled in Parliament. Sure there are ſome *Achitophels* in *England*, that under hand have incenced His Majeſty and made him angry, it behooves us Subjects to beware, for the anger of a King is like the roaring of a Lyon, and the raging of many waters. But I hope my Lord the King will neither ſhew the fury of the one, nor the mercileſneſſe of the other upon His Subjects; and that His Majeſty may be the better appeaſed let us all like true hearted Engliſh men (as we are) ſhew our obedience and fidelity to His Majeſty and Parliament, they cannot, muſt not, ought not to be ſeparated; for they that profeſſe themſelves ſingly for the King, with an intention to ſet a ſeparation between Him and His Parliament, are but meere Sycophants, and for the time doe but flatter for their own ends; let the King come to any diſtreſſe (which

God

God forbid) he ſhall ſoone finde them like vermin ſteale from him. And they that are only for the Parliament exempting the King are fooles that dote upon a body without a head; God hath joynd them, let no man ſeparate them.

But woe is me, what doe I ſee? great preparation for battaile: with whom? even with our ſelves; if God prevent it not, our Engliſh Nation is at the point of deſtroying one another, when all the force of forraigne Princes from abroad could never prevaile to do it.

Oh where are our reverend Divines to ſtand in the gap for us? Have we not one Father of the Church left to intercede between the King and us his Subjects, as *Abraham* did with God for ſinfull *Sodom* and *Gomorah*, and ſay, wilt thou ſlay the righteous with the wicked?

Let not my Lord the King be angry if I put Him in mind of the day of His returne from *Spaine*, I remember it was a day of much raine, but I conceive the Heavens wept for joy; however I am ſure, there was ſuch an expreſſion of love to him, by all true Engliſh Proteſtants, man woman and child, that I have never ſeen heard or read of the like in *England*; the Bels in ſteeples chaunted, the flames of Bonfires aſcended even to the region of fire, and the people ſo feaſted themſelves, that I can witneſſe for one little Village within five miles of *London*, where I then was, there was not any from the age of ten to threeſcore, but at night after their mirth and jovialty all the day in the wet without, that went to bed dry within for very joy, the then Prince, our hopes, and

now our Soveraigne Lord the King, was ſafely returned amongſt us. And as for the Cities of *London* and *Weſtminſter*, and the places adjacent thereunto, they began their Chriſtmas then, and never ended their mirth and joy for having their Prince again, till Lent came that they muſt make themſelves apt by prayer and faſting to condole the ſorrows of our Saviours ſufferings for our ſins.

All this joy (I confeſſe) was but our duties, and I hope my gracious Lord the King, like to Almighty God (whoſe Vicegerent over us here on earth he is) will accept it graciouſly, though it were our duties, and remember it proceeded out of a faithfull and cordiall love to him, and remembring it now in his greateſt anger, may alay his wrath, and move him to love and imbrace us like a loving and gracious Soveraigne. And then he ſhall ſee the fidelity and obedience of the Engliſh Nation towards him is not one jot abated, but much encreaſed for His honour and ſafety. Oh royall Soveraigne try, and if it prove not ſo, hang me up for a lyer.

And let not my Lord the King be angry with me for ſpeaking this one time, for I ſpeake out of the aboundant deſire of my heart to preſerve my King and Countrey from deſtruction. I have hitherto obſerved Gods wonderfull preſervation of His Majeſty and this Kingdome, and that God hath done by us as our Saviour did in the Goſpell, when he cured the blind man, by applying that to reſtore his ſight, which (to mans ſence) would have put out his eyes, Spitle and Clay; ſo by contrary meanes, God hath wrought honour to our King, and happineſſe

to

to our Nation. I thus apply it, the Kingdome of *Scotland* lately iſſued forth an Army upon us, and His Majeſty (offended at it) raiſed a Counter-Army here againſt them, there wanted nothing but to charge the onſet: then ſee the wonders of the Lord, the Engliſh continuing ſtil their love and obedience, petitions the King for admittance of a treaty, He heard them, and by Gods bleſſing an everlaſting peace (we hope) between us and that Nation was confirmed. So that as it is truly ſaid, *Henry* joynd the Roſes, and *James* the Kingdoms, I may juſtly ſay that *Charles* hath joynd the hearts; So that what was left unperfected by His Royall Father, is now perfected by him. Glory be to God, and honour to His Majeſty for the ſame.

Here are now our weapons drawn, ſhall we ſheath them in our own bowels (God forbid) upon the bended knees of my heart, I beſeech God His Majeſty will daigne to accord and hearken to His Councell the Parliament in this conteſt, as he did to his Engliſh Lords in that; and no doubt but another great addition of fame and honour, will thereby redound to His Majeſty. Speedy love and peace here in *England* will doe it, otherwiſe not: Let my Lord the King, and Parliament conſider, there is now ready in the North a great Army, and preparation for other force here in the South, if they claſh, they cannot long continue, but as was well obſerved, by an Honourable perſon in this Kingdome, that the one muſt ſuddenly ruine the other, or both deſtroy the Kingdome: If King and people joyne here in peace, the coſt of thoſe preparations need not be loſt, for God hath given

given us an opportunity to turne the points of our Swords another way, I meane toward *Ireland*, the ſafety whereof much concernes all His Majeſties other Kingdomes. There is juſt cauſe of revenge for the blood of ſo many poore Chriſtian Proteſtants of this our Engliſh Nation, ſpilt by thoſe barbarous and cruell Rebels, whoſe ſavage cruelties cannot be paralleld; So may my Lord the King perfect that worke there which his Noble Progenitors left unperfect, that is, to root out that hollow-hearted people, the popiſh Iriſh (who as long as they adheare to the Popes ſupremacy, can never be loyall ſubjects to their King) and plant good men there, that truly fear God, who may ſerve his Majeſty with all fidelity and obedience in times of peace, and valourouſly in time of warre, as his loyall Subjects the Engliſh have done and ever will doe to the worlds end. And ſo God ſave the King and Parliament.

FINIS.

EXCEEDING JOYFUL

NEWES

FROM

HOLLAND,

Read in the Honourable House of Commons upon Thursday, being comfortable Tydings to both Houses of *Parliament*, and to all the rest of his Majesties loving Subjects.

Likewise the Impeachment of Lieutenant *Bodley* before the House of *Peers* for speaking words of dangerous consequence, which words did tend to the knowledge of some dangerous plot against the City of *London*,

Hen. Elsing. Cler. Parl. D. Com.

Printed for Richard *Seymour*, *August*, 5. 1642.

Ex-ceding joyfull

TYDINGS FROM HOLLAND.

Being the happieſt and Joyfulleſt Tydings, that ever came to *London*.

THe malignant Party hath alwayes been pregnant in their Inventions, againſt the Legall and Reall intentions and Proceedings of Parliament, upon whoſe Counſels the ſtrength and proſperity doth fully depend.

Yet have their Cares and Proceedings

bin opposed by the malicious Designs of ill-affected persons, whose discontented spirits repine at the peace of Church and Common-wealth, and only please and delight themselves, with the hopes of Subversion both of Religion and Laws.

UPon the 30. day of July last past, upon the meeting of the LORDS House, the Assembly being compleat and full, there was a Complaint made against one Lieutenant *BODLEY*, (who had formerly bin Listed upon the Irish Expedition.

But upon the mature consideration of the House, and the urgency of the present occasion and Estate of this Kingdom, were put by that service, untill another, and more fit opportunity.

There was a Complaint made against this *Lieutenant Bodley*, for speaking words of most dangerous consequence.

Wher-

Whereupon there issued forth an Order for his present appearance, to make answer thereunto.

Who upon Saturday next, upon the complearing of the House of Peers, this Lieutenant *B O D L E Y* was brought before the house of Lords, and present Examination was made concerning words which he should speak.

Which words were of great danger and hazzard, and did very much concern the safety of the City of *London*, which if that Plot had taken effect; it would have bin a great prejudice to the whole Kingdom, and a great Overthrow to the City.

But he being Examined, touching the words he spake, tending to the knowledge and privacie of some sudden and dangerous Plot to be acted, and put in execution against the City of *London*, which plot should have received issue, and bin brought to perfection either by fire or sword.

Which

Which words and knowledge were denyed by the ſaid Lieutenant *Bodley*, without the confeſſing of the leaſt privacie therof, but was confirmed and teſtified by the affirmation of three Witneſſes, which came in and gave in their teſtimony againſt him before the Houſe of Lords.

Wherupon he was committed to the Gate houſe, to be kept in cuſtody there, untill they ſhould take further conſideration therof.

Exceeding ioyfull Newes from Holland.

THe States of *Holland* having received information of the great proviſions for Warre there made to be ſent to the *North of England*, examined divers Merchants therupon, they alſo received Information of ſome certain ſhips ready laden to be ſent away, upon pretence having Order from the *Parliament*.

But afterwards, upon ſome diſtruſt the Hollander ſtayed them, and would not

not give their consents for the transporting of that provision thither; which if they had, God knowes what danger might have befallen this Kingdom, by reason that there are divers ill affected members in the North, who doth ayme to bring this Island to Confusion, and Destruction.

They have likewise stayed divers persons that were Resolved to goe to the North, but to what end is not as yet knowne.

This is the Report which was made to the House of Commons, and after some Debate and Consultation therupon, returned a speedy message to the Earle of *Warwick*, desiring him to be carefull of the proceedings there, and to be diligent in the stopping of such ships as are bound for the Northern Coast, or elsewhere.

Mr. *Hambden* made Report to the Commons, that there are great summes of money raised in *Buckingham-shire* upon the Propositions for horse; And that the

Coun-

Country-desires there might bee some therof laid out for the buying of such Arms for the Countrey as they stand in need of, which was ordered accordingly.

His Majesty hath displaced divers other great Lords, as the Earl of *Northumberland*, *Pembroke*, and *Holland*, for no other cause, but discharging their Conscience in *Parliament*.

Likewise His Majesty doth Declare, concerning his raising of Forces, that what he hath done, is but in Order to his own defence.

Ordered that this be printed and published.

Hen. Elsing Cler. Parl. D. Com.

FINIS.

K. 2. 7.

THE OPINIONS OF CERTAINE REVErend and Learned Divines concerning the Fundamentall Points of the true Protestant Religion, and the Right Government of Reformed Churches.

Wherein is declared the plaine Path-way to a Godly and Religious Life.

EPHES. 4. 15.

Speake the truth in love.

Publiſhed by Authoritie.

August 5th

Printed for *Ch. Downes.* 1642.

THE OPINIONS OF CERTAIN REVEREND AND LEARNED DIVINES

To
The godly and Chriſtian Readers,
Grace and Peace.

AS there is nothing more pleaſing to God, than to be truly zealous for his glorie, ſo no way better to attaine that zeale, than to read and meditate upon Gods Commandements, and ſtrive to live in love and charitie with all men, which that you may the better performe, I beſeech you peruſe theſe enſuing Diſcourſes, and the Lord give you underſtanding in all things.

T. Y.

OPINIONS

To
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AS there is nothing more pleaſing to God, than to be truly zealous for his glorie, ſo no way better to attaine that zeale, than to read and meditate upon Gods Commandements, and ſtrive to live in love and charitie with all men, which that you may the better performe, I beſeech you peruſe theſe enſuing Diſcourſes, and the Lord give you underſtanding in all things.

T. Y.

WHen I was in trouble, I called upon the Lord, & he heard me. Deliver my ſoule, O Lord, from lying lips: & from a deceitfull tongue.

What reward ſhall bee given or done unto thee, thou falſe tongue? even mightie and ſharp arrowes, with hot burning coles.

Wo is me, that I am conſtrained to dwell with Meſech: and to have mine habitation among the tents of Kedar.

My ſoule hath long dwelt among them, that be enemies unto peace.

I labour for peace, but when I ſpeak unto them thereof, they make them ready for battell.

THE OPINION OF THE RIGHT REVEREND FATHER IN GOD IOHN DAVENANT Biſhop of *Sarubury*.

To his learned and worthy friend
Mr IOHN DURY.

THIS well worthy the conſideration of all pious Divines, which God ſpeakes by his Prophet *Zachary*, *love the Truth and Peace*. With which that of the Apoſtle alſo ſuite's well, ἀληθεύοντες ἐν ἀγάπῃ, *ſpeake the truth in love*. Wee may not ſo hotly purſue after Trueth, as that in the mean time we wholly neglect Peace; nor may we deſire ſuch a Peace as

C.8. V.19.

Ephes.4.15.

will not conſiſt with the Trueth. Thoſe Divines therefore who quarrell and contend ſo much for the Faith and Religion, they may talke what they liſt, but hee that love's not both Trueth and Peace, love's indeed neither; nor hath he any true affection or deſire to either of them, who deſire's them not both. For if it be true which Philoſophers tell us, that each naturall body doth no leſſe deſire it's unitie than it's being, I ſee no reaſon why the ſpirituall and myſticall body the Church Catholique, ſhould not with as great a zeale ſtudy to preſerve her unitie: ſeeing if that be once diſſolved and loſt, ſhee is ſo farre from being a Church, that ſhe cannot ſo much as be imagined one. Let us then on God's name be as earneſt and eager in deſiring & defending the Trueth as the beſt, but withall let us not forget that of *Saint Paul*, that *if it be poſſible, and as much as in us lie's, we live peaceably with all men*: I ſay, with all men, in an externall and civill; but with all Chriſtian men, in a ſpirituall and Eccleſiaſticall peace. This is the earneſt

Rom. 12. 18.

deſire

desire of our Saviour Christ, and 'tis the joynt wish & prayer of his whol Church, that all they who professe themselves beleivers in Christ, might be *united and knit together into one body; that they might be all of one heart and of one soule.* Joh. 17. 21. Act. 4. 32.

This being so, surely those pious and peacemaking Divines are highly to bee commended, who of late have imployed themselves and their endeavours about the reconciling of the Reformed Churches. For my owne part, I would to God I were able to contribute any thing that might further and promote so good and godly a worke. What I can, I shall willingly at your request (Sir) doe it: and shall impart unto you what my thoughts were, when I lately meditated with my selfe hereupon.

In the first place therefore, it would bee considered, whether or no it be possible to establish such an union amongst all the Reformed Churches, so as that they shall account of one another not as friends only, but as Brethren; and exhibit mutually

each to other the ſignes, fruites, and effects not onely of an outward and generall freindſhip, but of a more intimate & ſpirituall amity and communion. For if this fraternall & ſpirituall union we ſo much deſire, cannot be had, we may then deſiſt; things impoſsible doe not binde us to the having or ſeeking of them: but if it may poſsibly be procured, 'twere a great pitty and a ſhame that ſo good a worke and ſo well-pleaſing to God as this is, ſhould be either oppoſed or delayed.

Now when I ſay, that it would firſt be conſidered whether or no this Union we treate of, be poſsible; my meaning is, whether or no ſuch an Union may ſtand with a diverſity of Opinions amongſt private Doctors in theſe ſeverall Churches, touching thoſe much-controverted points which have of a long time (to the great greife of all good men) much troubled the *Germane* Churches. For although it were to be wiſhed, that Divines would fairely and fully agree amongſt themſelves about all thoſe Controverſies; yet for ſo many different

different mindes to concurre all in the ſame Opinion, is (as I conceave) a thing ſcarce to be hoped for, much leſſe to be effected in one age. But that theſe ſaid Churches, notwithſtanding ſuch diſputes as hang undecided, may nevertheleſſe entertaine amongſt themſelves a Chriſtian Charitie and correſpondence, is apparent from hence, that as often as Divines of both ſides have ſet themſelves ſeriouſly about this work, they ſtill prevailed in it as much as they deſired; and they might no doubt have prevailed further, if they themſelves had not wilfully ſtood in their own way.

Witneſſe *Luther* himſelfe and the *Helvetians*: betwixt whom (though they differed in their opinions about the preſence of Chriſts body) a freindly agreement notwithſtanding was made at *Marpurge*: *Luther* there profeſsing, that he would not by any meanes permit the adverſe party that honour, to outſtrip him in their deſires of amitie and peace. Which peace, after that it had by I know not what miſcheivous

Hoſp. Hiſtor. Sacr. Ann. 1529.

devices been somewhat disturbed and diminished, was againe renewed & confirmed by them: whereat *Luther* himselfe rejoyced, and upon a strict examination of the *Helveticke* confession, held it very requisite that they should lovingly joyne hearts and hands together. But here if any one think, that this was no such entire and perfect Union as that which now I affirm to be possible; I will grant him this: but then I must adde withall, that it was not any impossibility in the thing it selfe, but rather the wilfull opposition of some amongst them, possest with some jealousies and suspitions, which was the cause why that godly and good worke was not brought to full perfection. For as for *Bucer* and some other eminent Divines of the same opinion with him, they did not only sue for an absolute and perfect agreement, but besides they offered to make it appeare that it was very fit such an Union should be concluded; neither did they omit any thing that might make for the furthering of it.

Idem Ann. 1537.

Ibid.

Moreover,

Moreover, that this Union of the Reformed Churches we speake of, is not a thing impossible, is confirmed further from that agreement amongst the *Polonian* Churches begun of late at *Sendomire*, & ever since carefully by them kept and observed: it is true, they could not bury all controversies; but they could banish all contentions; and establish so perfect a peace, as that they refused not to admit of each other into their publike Congregations, to the preaching of the word and Administration of the Sacraments. Which holy & brotherly concord of those Churches, that most wise Prince *Ludovick*, Elector and Count Palatine, did not only by his letters to them congratulate, but desired of Almighty God in his prayers, that the *Germane* Churches also might be blessed with it.

Harm. Confess. par. 1. & 2. in Confess. Polon.

What therefore was long since said to that blessed peace-maker King *Solomon*, concerning the building of the Temple at *Jerusalem*, the same say I to all moderate and peaceable Divines concerning the uniting

1. Chron. 22. 16. niting of the Reformed Churches; *arise, yee Worthies, and be doing, and the Lord will be with you.* Never despaire but that may be now effected, which all men will grant hath been done heretofore.

But least this groundlesse bugbeare of a fancied impossibility should yet slacken the endeavours either of Princes, or Divines, or any other pious and well affected Christians, and deterre them from proceeding herein; I will recount all those lets and hinderances, which render the peace and union of Churches utterly impossible to be obtained: from whence it will easily appeare, that there's no one of them here, to hinder why the *Germane* Churches (notwithstanding some points of difference amongst them) may not setle a firme peace amongst themselves, and being once setled preserve it inviolable.

Now the first and maine Obstacle that hinders those Churches which agree not in all points of Religion, from entertaining a Communion amongst themselves, is the usurping and exercising of a tyranni-

call

call power and authority one over ano ther. For if any one Church will take upon her to domineer and lord it over the faith of other Churches, ſo as not to acknowledge any for her brethren, nor admit of any into her fellowſhip and Communion, but ſuch onely as will be content to beleive and ſpeak juſt as ſhee will have them, all hope is then taken away of ever obtaining or preſerving any agreement in any differences or diſputes whatſoever. For the ſacred Scriptures forbid us thus to enſlave our ſelves to any humane authoritie, and our ſole Lord and Maſter Chriſt Jeſus forbid's us to acknowledge any upon earth for a Lord over our Faith and Conſcience: and that Church which enter's into a Communion with another upon theſe termes, doth not hereby purchaſe a Peace, but rather reſigne's up her ſelfe to a moſt unjuſt ſlavery. Onely the Church of *Rome* is come to that height of pride & madneſſe, that ſhe will take upon her to exclude from the communion of Saints, & damne to the pit of Hell all ſuch Churches

Mat 23.

ches as will not ſubmit their necks to that Antichriſtian yoake of abſolute and blind obedience. God of his goodnes ever keep off this Popiſh folly and fury from ſetting foot in the Proteſtant Churches: which if it ſhould once take place, that union of our Churches which we are all bound to pray for, would bee no longer either to be hoped or wiſht for. But (bleſſed be God for it) it is well known, there's not any of the Reformed Churches but doe from their ſoules deteſt and abhorre all ſuch Antichriſtian ambition and deſire of Soveraignety. And thus have I removed out of the way the maine Obſtacle which uſually occaſion's a perpetuall diviſion & rent betwixt ſuch Churches as differ in ſome points, and thereby make's an union of thoſe Churches to become impoſſible.

A ſecond let or hinderance which may render the ſaid union of different Churches (for example, the *Saxon* and *Helvetian* Churches) impoſsible, is the approbation and practice of Idolatry in the one, & the utter deteſtation of it in the other. That of the

the Prophet *Hoſea* is well knowne, *though* Iſrael *play the harlot, yet let not* Judah *offend: come yee not unto* Gilgal, *neither goe yee up to* Beth-aven. Likewiſe alſo that of the Apoſtle, *what agreement hath the Temple of God with Idols?* And a number of places more to the ſame purpoſe. Neither is that ſaying of *Tertullian* touching this matter unworthy our obſervation, *Idolatry* (ſaith he) *is become the grand and generall ſin of whole mankinde, the Epidemicall diſeaſe of the whole world.* Since therefore God ſo ſeverely chargeth us *to keepe our ſelves from Idols* & all kinde of Idolatry, though never ſo ſpeciouſly colour'd over, wee may well call that morally impoſsible which cannot be performed without ſome ſtaine and tincture of Idolatry, and without a high and hainous offence againſt the ſacred Majeſtie of God.

C. 4. v. 5.

2. Cor. 6. 16.

Here then we may behold that grand let, whereby the Reformed Churches (to their great greife of heart) are forced to ſhunne a Communion with the Church of *Rome*. For ſo farre in love is ſhee with

her Idolls, and ſo rigorouſly doth ſhee impoſe the worſhipping of them upon all her children, that no man can be admitted into her Communion, at leaſt not continue in it, unleſſe he will become a notorious and down-right Idolater. If the caſe ſo ſtood, that the *Germane* Churches could not enter into and enjoy a bleſſed Unity and Peace one with another, except they muſt be required and bound either to practiſe an Idolatrous worſhip, or at the leaſt to beleive and profeſſe that ſuch practice is not unlawfull, I would not ſtick to affirme that a Communion which cannot be had but upon ſuch hard conditions, is indeed impoſsible to bee had: ſince (as Lawyers uſe to ſpeake) *wee can doe onely ſo much, as may lawfully be done by us.*

And here we have juſt cauſe to bleſſe God, that the Reformed Churches (although they have not the happineſſe to agree in all matters of leſſer moment) yet doe they all of them by his grace unanimouſly conſpire & joyne together againſt Idolatry; ſo as not onely to condemne, but alſo

alſo to beat downe and aboliſh it: inſo-much that if at this very houre they were all diſpoſed and deſirous to joyne hands and ſtrike a league of amity and union, it might be done without any the leaſt dan-ger of Idolatry. Away then with that pre-tended impoſsibility of a Reconciliation, grounded upon the perill of Idolatry: nor let any ſuch falſe ſurmiſes weaken the heart or hands of any religious Chriſtian from going on with ſo good a worke.

The third & laſt Obſtacle which doth block up the way to an union & render's it impoſsible, is the differing of ſeverall Churches about ſome fundamental point of Faith, neceſſary to be knowne and be-leived by every chriſtian upon paine & pe-rill of eternall damnation; ſo as that the one ſide doth ſolidly hold and maintaine it, the other heretically denie's and oppo-ſe's it. For to be at peace with Heretickes who goe about to undermine and ſubvert the foundation of our Chriſtian faith, what is it elſe but to revolt from Chriſt the rocke on which the Church is foun-

ded & built? Of this laſt Obſtacle, becauſe it is of ſpeciall uſe and moment, I ſhall treate ſomewhat more at large.

In the firſt place therefore, I conceive that to be a Fundamentall point, which (by the ordination of God revealing ſuch a truth) is of ſuch neceſsity unto ſalvation to be knowne and aſſented unto, as that a bare Ignorance, much more a wilfull Oppoſition of it carries with it a certaine perill of excluſion from the kingdome of heaven. Divines now-adaies have no Commiſsion to invent or coine any new Articles of this nature, and obtrude them on Gods Church: that which was not fundamentall in the Apoſtolicall and Primitive times, all our aſſertions and altercations and Anathema's will never bee able to make it ſuch.

Theſe firſt and fundamentall Trueths, collected out of the whole body of the Scriptures & put together in the Apoſtles Creed, make up that Rule of Faith which *S. Auſtin* terme's *puſillis magniſq; communem, a common Rule for all men, both great & ſmall*

Epiſt. 57. ad Dardan.

ſmall: and which is by him accounted neceſſary to bee beleived conſtantly by all. Concerning the which, that ſpeech of *Hilary* alſo is much to the ſame effect; *'tis our ſafeſt and beſt courſe to hold faſt that firſt & onely-Evangelicall Faith, which we made confeßion of at our Baptiſme.* And to theſe fundamentall Trueths the Apoſtle (I beleive) had an eye, when he ſtiled *Titus*, *his owne ſonne* [κατὰ κοινὴν πίστιν] *after the common Faith.* This *common Faith* laid downe in the Apoſtles Creed, propoſeth to all Chriſtians, to be beleived by them, the wonderfull Production of all creatures out of nothing, the unſearchable myſterie of the glorious Trinitie, the fruit & benefit that redound's to miſerable ſinners from the Incarnation, Paſsion, Reſurrection, and Glorification of Chriſt; &, what follow's thereupon, the Redemption of mankind, the Sanctification of the Elect, the Communion of Saints, the Remiſsion of ſins, the Reſurrection of mens bodies, and the Glorifying of the Faithfull.

Ad Conſtant. Auguſt.

Tit. 1.3.

He that beleive's all which wee have here

here compriſed in this ſhort Creed, and endeavour's to lead his life according to the Commandements and Precepts of our Saviour Chriſt, cannot juſtly be denied the title of a Chriſtian, nor expelled the fellowſhip and communion of any Chriſtian Church whatſoever. On the other ſide, He that ſhall deny or oppoſe any one of the ſaid Articles, although he arrogate to himſelfe the name of a Chriſtian, yet is he to be excluded and baniſhed the ſociety of all orthodoxe and ſound Chriſtians.

Beſides theſe, there are (I confeſſe) many other Trueths contained in the Scriptures, and deducible from thence by good and ſolid conſequence, which are very profitable to be knowne, and of ſingular uſe to further us in the knowledge of Divinity: but they are then only (and not otherwiſe) neceſſary to be beleived under paine of forfeiture of our ſalvation or communion with the Church, when 'tis clearely evidenced unto us that they are contained in Gods word, or may neceſſarily be inferred from it.

In

In theſe points therefore, if any particular Church cannot make the Trueth which ſhe her ſelfe beleive's, ſo cleare and manifeſt to other Churches, as thereby to winne them over to the ſame beleife, ſhee muſt forſake them in their Errours, but by no meanes may ſhe (becauſe of ſuch errours) deny them her charity and communion. I adde further, that if it ſhould happen that two Churches ſhould vary about ſome particular place of holy Writ, the one conceiving that it confirme's a fundamentall point of Faith, and the other thinking that it doth not ſo: yet is not ſuch a difference as this a ſufficient cauſe why they ſhould fall at odds, and ſeparate one from another; ſo long as they agree both of them in the Point it ſelfe, and acknowledge it to have cleare & ſolid foundation in other places of God's word. And laſt of all this may be added yet further, that 'tis not a thing impoſsible, nor any way contrary to the duety of good Chriſtians, to entertaine a communion with thoſe Churches which hold ſuch a

doctrine as ſeemes to us inconſiſtent with ſome fundamentall Trueth, ſo that in the meane while they doe expreſly beleive & profeſſe that fundamentall Trueth it ſelfe. For 'tis utterly againſt all Charity, yea and Reaſon too, that a man ſhould be thought (meerely for ſome conſequences, which he neither apprehend's nor grants) to deny and reject a fundamentall point, which yet he ſtrongly beleive's, expreſly affirme's, yea and (if need ſo required) would not ſtick to ſeale the trueth of it with his deareſt blood. How much truer and more charitable is that opinion of a grave and moderate Divine? *We muſt not* (ſaith he) *ſo much conſider what will follow in the thing it ſelfe from every aſſertion, as what will follow from it in the apprehenſion and judgement of thoſe who maintaine any ſuch aſſertion as ſeeme's to us repugnant to ſome fundamentall point of Faith.* For as he who aſſent's to the trueth of ſome Principle, cannot therefore be ſaid properly to beleive and underſtand whatſoever an abler Schollar can by conſequences infer from

Bucer.

that

that Principle; ſo neither can he who maintaine's a falſe Opinion, juſtly bee thought to hold all thoſe abſurdities which a nimble head eaſily obſerve's to adhere unto or follow upon that erroneous Opinion of his. We may indeed urge and preſſe theſe conſequences upon our Brethren, to ſee if haply wee can by this meanes beat them off their errour; but malitiouſly to faſten them upon them, as though they were their profeſt Opinions, this we may not doe.

How farre this extend's, and of what excellent uſe it is to the ſetling of a brotherly union amongſt the Reformed Churches, all wiſe men and ſuch as unfainedly deſire the peace of Gods Church, will eaſily perceive. For if it once be granted, that a Peace and Union is not impoſſible (that is, not unlawfull) have onely with ſuch as actually disbeleive ſome fundamentall point of Faith, or maintaine ſome ſuch Hereſy as ſtrike's at the heart of Religion, and cut's off the Abettors of it from having any communiõ with Chriſt;

then will it follow, that betwixt a ſound and a diſeaſed Church, betwixt two Churches whereof one is more, the other leſſe pure, there may be ſuch a brotherly communion as we deſire among the *Germane* Churches. Let therefore the Orthodoxe Churches ſeparate themſelves from all ſuch as have plaid the Apoſtates & fallen away from fundamentall Faith; but let them not ſeparate from thoſe which erre onely in points of leſſer moment and ſuch as doe not cut off the maintainers of them from being members of the myſticall body of Chriſt, the ſole author and fountaine of our ſalvation. The Apoſtle command's us *to receive* (not, reject) *ſuch as are weake in the Faith*: And the ſame Apoſtle tel's us how that *we which are ſtrong, ought to beare the infirmities of the weake, & not to pleaſe our ſelves*. That Church therefore doe's but too much pleaſe & indulge her ſelfe, which deſpiſe's other Churches, as unworthy of her fellowſhip and communion, not for any Tyranny that they exerciſe, nor any Idolatry which they approve

Rom. 14. 1.

Rom. 15. 1.

prove or practise, nor any damnable Heresie which they maintaine, but meerely for some mistakes or infirmity of their knowledge. This was not the practice of the Fathers in the Primitive Church: whose care and diligence in procuring & preserving Peace amongst particular Churches dispersst and scattered over the whole world, stand's upon record in Ecclesiasticall Storie, and may be observed in each severall age of the Church. But of all other, that of *Optatus Milevitanus* fit's best to our purpose, *that all the Churches throughout the whole world were by the help and entercourse of those letters by them called* [Formatæ] *kept in one Communion and fellowship.* Now those [*Formatæ*] or Synodicall letters contained nothing at all save onely a bare Confession of the Catholike Faith delivered in their generall Creeds, and breifely explained afterwards in opposition to some Heretickes, by the unanimous consent of the Church universall met together in gene-

Magdeburg.

Lib. 1, cap. 7.

rall Councells held at *Nice*, *Chalcedon*, and other places. As for those infinite other questions which might be raised and debated amongst private Doctours of each side, no Church ever required or expected from others an absolute & universall consent therein. For if such an universall agreement in all points had been deemed so necessary as that Unity & Peace could not possibly have been maintained betwixt particular Churches without it, there would then have been more need of huge and high-swollne Volumes of Controversies, than of such breife Confessions and Synodicall letters as they made use of for that purpose.

But if wee refuse to learne of the ancient Fathers of the Church, yet let us at length learne thus much from our very adversaries, that it is not a thing impossible for severall Churches to live charitably and peaceably together, and use the same Service and Sacraments, although they differ one from another about some Controversies, wherein 'tis meerely in vaine

vaine ever to look for an universall agreement. To say nothing of the contentions betwixt the *Thomists* and *Scotists*, neither of those between the *Dominicans* and *Jesuites*; there is one controversie hotly and violently disputed amongst Popish Churches, which, if taken single and by it selfe, is of greater moment than all ours put together; I meane that concerning the Infallible Judge in all matters of Faith: The Churches of *Spaine* and *Italy* will have the *Pope* to be this supreme Judge, authorised by Christ himselfe, and so farre illuminated and assisted with an infallible Spirit, as that he cannot possibly erre in such Decrees and Determinations as hee give's out with an intention to binde the whole Church: On the other side, the *French* Churches deny the Pope any such priviledge, throwing him downe from his Chaire of Infallibility, and making him liable to errour as well as other men; so farre forth that should he refuse to submit to the authoritie and judgement of a generall Councell, either in matters of Faith

Faith or of Practice, they will tell you he's to be esteemed a Schismaticke and a Hereticke, and to be deposed thereupon. Behold here a great difference amongst them about the very foundation and the maine pillar of the whole Catholike Faith! And yet notwithstanding this so great a variety of opinions, they still hold together all of them in one and the same brotherly communion. O for *Sion's* sake let it not be told in *Gath*, nor published in the streets of *Askelon*; that the *Philistines* should be better affected and more desirous of Peace and Unity amongst themselves, than the *Israel* of God is.

Last of all if an union may not consist with a diversity of Opinions in some controversies of lesser moment, I would gladly that any man would show me but two Churches in the whole Christian world (except they be such whereof one is subordinate to the other) which must not necessarily hereupon be divided, and as it were by a wall of partition separated fro each other. Unlesse therefore we will

grant,

grant, that a ſeparation from other Churches is not to be made ſave onely upon a difference in Fundamentalls, the Communion of the Church Catholike (aunciently ſo much famed and talked of) will be found in the end to be nothing elſe but an aery and empty ſound or name void of all trueth and reality. The *Donatiſts* of old were wont to ſay, that the Church was periſhed from off the whole earth ſave onely *from the part of Donatus*, in whom alone (they ſaid) it was preſerved: and our adverſaries of *Rome* (herein right *Donatiſts*) tell us that the Church Catholike is of no larger extent than the Romane. As for our ſelves, it becomes and behoves us to deteſt this Schiſmaticall and factious humour, and to foſter and cheriſh a brotherly Communion with all ſuch Chriſtian Churches as neither Hereſie nor Idolatry hath cut off from Chriſt our head, and ſuch as have not exerciſed any uſurped Tyranny over other Churches.

Auguſt. de unitate Eccl. c. 12.

All that hath hitherto beene ſaid touching the lets & hinderances which ren-

der a Communion of ſeverall Churches impoſsible, as alſo touching diverſity of Opinions which may well conſiſt with ſuch a *Reconciliation*, aymes at this, that if once it were agreed upon amongſt Divines that all thoſe controverſies whereabout the Reformed Churches have of a long time buſied and wearied themſelves, are of that nature that a man may ſafely be of either opinion and ſtill remaine in Chriſt, holding the ſubſtance of ſaving Faith without incurring any damnable Hereſy, then muſt we needs grant, that an union and agreement amongſt all Proteſtant Churches may be made and maintained notwithſtanding all ſuch Controverſies, as being indeed not ſo properly any differences of our Churches as of our Schooles. It is not my purpoſe to enter the liſts of thoſe Controverſies: onely I doe pray and earneſtly intreat thoſe learned & reverend Divines of *Germany*, that laying aſide all paſsion & partialitie, they would in the ſpirit of meekneſſe calmely and candidly diſcuſſe all thoſe ſeverall controverſies

ſies which are agitated amongſt them: for if once we let looſe the raines to Paſsion, Judgement muſt needs give place.

The maine controverſie, and which indeed is the fountaine from whence all the reſt in a manner are derived, is that which ſtands yet undecided concerning the manner how Chriſt's body and blood are preſent in the Euchariſt. Touching which point the learned (a) *Bucer*, having well waighed the matter, give's in at laſt this verdict, *that they agreed in the thing it ſelfe; all the difference was meerely in words and manner of expreßion.* 'Twas once the ſpeech of (b) *Luther, if you beleive & teach that in the holy Supper the very body and the very blood of Chriſt is offered, given, and received, and not the bare ſignes of bread and wine; and that ſuch receiving thereof is true and reall, not imaginary onely, the ſtrife betwixt us is ended.* At that very ſame time (c) *Bucer* & his Adherents granted, *that the very body and blood of our Lord is offered, given, and received together with the viſible ſignes of bread and wine. Iacobus Andreæ* ſaith

(a) In Epiſt. ad Luther.

(b) Contra Rober. Atringen. & alibi. Hoſp: in Hiſt. Sacr. pag 144 ad An. 1536.

(c) Ibid.

Colloq. Mompg. pag 16.

taith, *we neither hold with the* Capernaites, *nor admit of Popiſh Tranſubſtantiation, nor maintaine we any Phyſicall or locall preſence and incluſion of Chriſts body and blood in the bleſſed Sacrament; nor doe we by theſe words* [ſubſtãtially, corporally, orally] *underſtand any thing elſe but only a true & reall preſence and participation of his body and blood in this Sacrament.* Now let us heare the judgement of the *Helvetians* herein; *Although they deny that there's any Tranſubſtantiation of the Elements, or any locall incluſion of Chriſt's body in the bread, or any Conjunction of his body and blood with the outward elements remaining after the Sacrament is ended; yet they willingly grant that by vertue of a myſticall & ſacramentall union the bread is Chriſt's body, & that his body is truely preſent and received together with the bread.* I doe not knowe what two things can poſſibly be more like than is this Opinion of the *Helvetians* with that of the *Lutherans*. But if any man ſuſpect that there may privily lurke a diverſity of meanings under theſe ſo-concording expreſsions, yet are

Hoſpin. Ann. 1536 p. 145.

we

we ſtill to urge, and enquire whether that diverſity be ſuch and ſo great as to render the Peace and Union of thoſe Churches utterly impoſsible, and to give juſt occaſion for a perpetuall rent and diviſion amongſt them. I aſſure my ſelfe, learned & judicious Divines when they are out of the heat of Controverſy, and look indifferently into the matter, will think farre otherwiſe of it.

Now as for thoſe other Controverſies, concerning *the ubiquity of Chriſt's body, the Communication of Properties*, & other ſuch like, all ſpringing from that former touching the Sacrament, he that doth ſeriouſly ponder with himſelfe what is granted and what denied of each ſide, will eaſily perceive that neither the one nor the other doth ſo much as call in queſtion, much leſſe oppoſe or overthrow any neceſſary and fundamentall point of Faith: ſince both ſides hold and profeſſe whatſoever the Church Catholike in her Creeds and Generall Conncells hath declared to be beleived in theſe points; and

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whatſoever hath been by her in like manner condemned as erroneous, is equally rejected by both. But yet notwithſtanding all this, that we ſee now and then ſome men catching at conſequences, and taking advantage from thence to charge Hereſy one upon another, it is a matter that deſerve's not ſo much our wonder as our pitty: we all of us know, 'tis the common cuſtome of hot and eager diſputants, eſpecially when through long agitation of the matter they are inflamed with choller and paſsion: and beſides, I have already ſhowne in breife, what we are to think of ſuch Hereſies as are faſtned upon men meerely for ſuch conſequences as they themſelves neither apprehend nor grant. For the preſent, this alone may ſuffice to ſhow the Poſsibility of a Reconciliation, that there's no one Opinion expreſly maintained by either ſide, which is directly contrary to the ſubſtance of Faith, or *deſtructive of Salvation* [*ſalutis devoratorium*] to make uſe of *Tertullian's* expreſsion: nay whatſoever is ſuch, is plainly and expreſly

preſly condemned by both.

If of later times any new Differences have been raiſed amongſt thoſe Churches touching *Predeſtination*, *Freewill*, and the like; theſe can no way be made a ſufficient ground of Schiſme and ſeparation betwixt them. For in all theſe there is nothing of fundamentall and neceſſary beleife ſave onely this, that the free grace & goodneſſe of God, in the Predeſtination of miſerable men, in the converſion of ſinfull men, in the freeing of their captivated wills; in a word, in the finall Perſeverance and Salvation of his Elect, be ſo farre forth acknowledged and extoll'd, as that whatſoever makes any way for the enſtating of them in grace and glory, and whatſoever is done by them in reference thereunto, all muſt be aſcribed to the ſpeciall grace and mercy of Almighty God: on the contrary, whatſoever concerne's the corruption of man's nature, his obſtinacie in ſinne, the pravitie and ſervitude of his corrupt will; in ſhort, whatſoever præcipitate's & plunge's wretched men into Hell and everla-

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ſting perdition, all this we muſt thank our ſelves & our ſins for, & by no meanes impute any part of it to God. So long as theſe things ſtand firme and unſhaken (as without doubt they doe) though in the meane time their manner of apprehenſions and expreſsions, yea though their Opinions be different in other points which are onely ſuperſtructions and belong not to the foundation. yet are not theſe of ſuch moment as that a perpetuall Breach and Diviſion ſhould be made and continued betwixt whole Churches for ſuch petty matters. If therefore this were but once agreed upon amongſt Divines, that their jarres and contentions are not, nor ever were about any fundamentall points and ſuch as are of abſolute neceſsity to be known and beleived by all that will be ſaved, then muſt it alſo be granted for a manifeſt trueth, that 'tis no way impoſsible but an agreement and Communion may be eſtabliſhed this dangerous Schiſme utterly rooted out, and a bleſſed Peace ſetled and preſerved amongſt the *German* Churches.

ches. And thus having proved that a Reconciliation is poſsible, it remaine's that in the next place we conſider whether or no Princes, Doctors and Paſtors of Gods Church, and in generall all Chriſtians bee not bound in duty by the law of God, every man to endeavour according to his utmoſt power and ability that ſuch an union may with all convenient ſpeed be ſetled and eſtabliſhed amongſt the Reformed Churches.

1 And that all men are ſo bound, ſeeme's to be intimated by that of S. *Paul* which I alledged before; *if it be poſsible, & as much as in you lie's, live peaceably with all men.* If ſo great care and diligence muſt be had to maintaine a civill and externall peace with all ſorts of men, then ſurely a ſpirituall & Eccleſiaſticall peace amongſt Chriſtians is much rather to be ſought after and preſerved, where therefore there is no utter impoſsibility to hinder why ſuch an Union may not be obtained, ſuch men can in no wiſe be excuſed, who either out of negligence or wilfulneſſe diſobey

bey the Commandements of God herein. Nor can any man juſtly here pretend that Diſcords and diverſities of Opinions cannot as yet be compoſed and ſetled: for if it be poſſible that the Schiſme it ſelfe & the Rent betwixt theſe Churches may be taken away, (as without all queſtion it may) I had rather that a mil-ſtone were hanged about my neck, and that I were drowned in the depth of the Sea, than that I ſhould willingly be any hinderance to ſo good a work, ſo well-pleaſing to God, and ſo neceſſary to the removall of Scandall; nay than that I ſhould not with my whole minde and might promote and further it.

Math. 18.

2 To this may be further added, what muſt neceſſarily be confeſ't by all men, that a true and right order'd Charity is of as great neceſsity for the attaining of Salvation, to all Churches and to every particular member in any Church, as is the true and entire Profeſsion of ſound and ſaving Faith: our Lord and Saviour Chriſt Jeſus make's this the badge and cognizance whereby

whereby to diſtinguiſh and diſcerne betwixt his true Diſciples and ſuch as are ſpurious and counterfeit; *by this ſhall all men know that yee are my Diſciples, if yee love one another*. Now I leave it to every man's conſcience to judge, what manner of Charity that is, which ſee's and ſuffer's Chriſtian Churches (without all juſt cauſe and neceſsity) to ſtand ſtill at diſtance and defiance one with another, and perpetually to ſhunne a Reconciliation and Union. Is it not enough for us to ſeparate from the *hay and ſtubble*, I meane, from the Errours of other Churches, but muſt we by a voluntary ſeparation forſake the Churches themſelves which as yet have not forſaken Chriſt or his Truth? Joh. 1 3 35. 1. Cor. 3. 12.

3 Further yet, we ſee how that both *Zuinglians* and *Lutherans* (as they are uſually termed) confeſſe that thoſe Churches which hold with either ſide, doe notwithſtanding ſtill remaine true Chriſtian Churches, & true members of the Church Catholike, whereof Chriſt is the head. The renowned Princes in their Preface

prefixt to the Forme of Agreement plainly profeſſe, *that it was farre from their thoughts and intentions to condemne ſuch perſons as erred through the weakneſſe of their judgement; provided that they did not defame and blaſpheme God's Trueth: much leſſe to condemne whole Churches, living either under the Romane Empire or elſewhere: nay they did not doubt but that there were many pious & religious men living in thoſe Churches, though they agreed not with them in all Points of Religion.*

Oſiand. Antiſt. pag. 75.

Moreover, when it was objected to *Lucas Oſiander*, how that he had ſometimes termed *Calviniſts* the Divel's Martyres, hee forthwith purged himſelfe from that aſperſion thus; *They that have heard my Sermons, will ſay that they never heard from me any reproachfull termes againſt the bleſſed Martyrs of Chriſt: yea my owne writings publiſht to the world will witneſſe for me, that I termed thoſe which were maſſacred in* France *on* S. Bartholomewe's *day, holy Martyres.*

In Antiſt. pag 91.

This then would be ſeriouſly thought upon, whether or no it will ſtand with the Policy, Piety, and the duty of Chriſtian Churches

Churches, for every petty errour to deny the *right hand of fellowſhip* and brotherly love to thoſe Churches, who in the mean time (notwithſtanding ſuch errours) may continue Chriſt's bleſſed Martyrs and holy Brethren. They who acknowledge Chriſt for their elder brother, muſt of neceſſity whether they will or no have all Chriſts brethren joyned to them in a moſt ſure and faſt knot of conſanguinity and communion. Gal. 2. 9.

4 Beſides, I am very confident that both the *Saxon*, and *Helvetian*, & all other Churches which joyne with either of thoſe two, will profeſſe that they deſire to have and to retaine a brotherly Communion and Peace with this our Church of *England*, as alſo with the *Scottiſh*, *Iriſh*, and all other forraigne Churches of the Reformation. And truely we for our parts, although we doe not aſſent to them in all points of controverted Divinity, yet doe we account of them as our Brethren in Chriſt, and doe ſolemnely proteſt that we entertaine a holy and brotherly Commu-

nion with them. And if they be like affected towards us, with what reaſon then and equitie doe the *German* Churches deprive themſelves of that brotherly Communion one with another, which yet they are not afraid to entertaine with forraigne Churches? What therefore *Moſes* ſaid long ſince to the two Iſraelites that were ſtriving together, the ſame may truly be ſaid to the *Germane* Churches quarrelling and contending one with another, but cannot ſo truely be diſproved; *Sirs, yee are brethren, why doe yee wrong one to another.*

Act. 7. 26.

5 Laſt of all, that which all good men are bound to beg of Almighty God in their prayers to him, queſtionleſſe they are bound likewiſe to imploy their beſt care and endeavours for the procuring of it. Now who is there that doe's not daily ſolicite God for the flouriſhing and peaceable eſtate of his Church? Who is there that make's it not a part of his daily prayers, that God would be pleaſed to remove out of the way whatſoever doth diſquiet and

diſturbe

disturbe her peace, or any way let and hinder her spirituall growth and edification? This was King *David's* wish; & it should be the wish of all good Princes, and Divines, and generally of all Christians. Neither did *David* wish onely the happinesse and prosperity of Gods Church, but hee carefully *sought to doe it good*, and as much as in him lay he did procure and effect it. All this was but duty in him to doe, and can it be lesse then dutie in us? Psal. 122. 9.

And here I should but trifle away the time, should I goe about to play the Oratour and expresse at large to the *Germane* Churches, the blessings that accompany Peace & Unitie, & the many miseries & calamities of a long-continued Schisme and Division. That speech of *Prudentius* is a most certaine trueth,

— scissura domestica turbat
Rem populi; titubatq; foris quod dissidit intùs:
civill and intestine broiles alwaies prove the undoing of a people; nor doe things ever goe right abroad, when there is dissention at home.

What may make most for the good and advantage

advantage of their Churches, let it be their care to conſider; and reſolve this with themſelves, that what ever it be, it is not onely to be ſought after with their prayers, but with the utmoſt diligence and endeavours of every one of them in particular. Neither let any unexperienced men amongſt them thinke or hope, that they ſhall ingratiate themſelves with Papiſts, and ſo live more peaceably by them and ſuffer leſſe harme from them, by refuſing to enter into freindſhip and fellowſhip with *Calviniſts* (as they terme them.) What is to be hoped for & expected from them, we may learne from *Oſiander*; *Papiſts* (ſaith he) *ſpare neither* Lutherans *nor* Zuinglians, *but condemne both of them to fire and faggot, in all theſe places where the Pope* (*that raging and ravenous beaſt of Rome*) *beare's rule and ſway*. They that are moſt in favour with them, can at beſt but hope for that kindneſſe from them which *Vlyſſes* (in *Homer*) obtained of *Polyphemus*,

In Antiſt. pag. 74.

Od. 2. [Οὖτιν ἐγὼ πύματον ἐδόμεν μετὰ οἷσι ἑτάροισιν.] *to be devoured laſt, after he had lookt on and*

ſeene

ſeene all his freinds and companions devoured before him. They will perhaps deſtroy the *Calviniſts* firſt, but the *Lutherans* muſt look to follow after them: none are like to eſcape in the end, if once the Papiſts have them at their mercy.

What hitherto hath been ſaid, is to ſhow that a Communion and Reconciliation of the *Germane* Churches is a thing, not only poſsible, but in obedience to Gods commandement a neceſſary duty. It now remaine's that J proceed to ſet downe the way and meanes whereby ſuch a Reconciliation may be compaſſed, and the rents and diſtractions of the ſaid Churches may with moſt conveniencie and ſpeed bee made up: which I ſhall doe, rather to teſtifie that vehement deſire & zeale which I have to ſo good a work, than out of any opinion that thoſe famous Churches (which alwaies have abounded with ſtore of learned and pious Divines) can any way ſtand in need of advice herein from me or any other forraigne Divine whatſoever.

Seeing therefore that the fore-mentioned Controverſies may be agitated either betwixt ſeverall and diſtinct Churches, whereof one is no way ſubordinate to the other; or elſe betwixt ſuch particular men as are members of the ſame Church, and ſubjects to one & the ſame Prince: I will ſpeak firſt, of divers Churches independent one upon another, and afterwards of particular men in one & the ſame Church, and ſhow how Peace and Unitie may be made and preſerved amongſt them.

For the firſt, I conceive there's no readier and better way for reducing of two different Churches to the ſame Communion, than is that uſuall one of procuring a faire and peaceable Conference amongſt Divines of both ſides, authoriſed and appointed thereunto by their Princes. For if any one imagine, that a Councell being once held of all the Reformed Churches, there will out of hand within the compaſſe of ſome few moneths, or yeares, yea or in one age, an end be put to all diſputes whatſoever, which have of a long time troubled

troubled and buſied the Learned, ſo as that they ſhall all joyne and agree in the ſame opinion about all ſuch points of controverſie; this (with ſubmiſsion to better judgements) ſeemes to me very unlikely. For ſo dull and dim-ſighted is the eye of our underſtanding, that it can hardly peirce into the depth of ſuch ſubtle and intricate Queſtions, no not when it is alone, free and undiſturbed in it's contemplations: but being diſtracted, by the ſtirs & tumults of diſputation ſo far unable are we to penetrate into the quick of them, that many times we cannot ſo much as diſcerne and perceive them, no not when we look upon them with a fixt and ſteddy eye. And (to ſpeak plainly what I conceive in this matter) the cheife uſe of Councells, eſpecially of Generall Councells, is to maintaine and defend thoſe neceſſary and plaine points of Faith againſt the oppoſitions of Hereticks, rather than to diſcuſſe or determine nice controverſies of leſſer moment and uſe.

To returne then to that faire & freind-

ly Conference, which but now I commended for the likelieſt and fitteſt meanes of obtaining an Union: if it could be undertaken with ſuch an intention, & mannaged in ſuch ſort, as it ought to be, wee have good cauſe to hope that we ſhall in a ſhort time ſee a bleſſed Peace and Union eſtabliſhed amongſt the *Germane* Churches.

This therefore muſt carefully be remembred by all ſuch as ſhall be preſent & parties to ſuch a Meeting, that the end why they are called together, is not that like Adverſaries they ſhould ſtrive for the maſtery, but rather that they ſhould like Brethren ſearch out and make uſe of all lawfull and warrantable meanes for the ſetling of Peace and Unitie. For if once they fall a croſsing and contending one with another, they will never be able to perſwade, much leſſe to procure any agreement betwixt ſuch Churches as are at ods and oppoſition. Let them therefore carefully keep off and forbeare to enter the intricate Labyrinths of ordinary diſputes: and

& let their meeting aime at this one end, to make it appeare to their Churches, how that there's no juſt cauſe why they ſhould any longer ſtand out and refuſe to joyne hands and be united. To effect this, let it in the firſt place be ſet downe how farre the Church Catholike hath declared herſelfe in each Controverſie, what hath been by her defined and required to be beleived generally by all *ſub Anathemate*. For about points fundamentall there may ſometimes ariſe ſuch doubts and diſputes as are no way fundamentall: and ſuch, as that the ancient Fathers of the Church, had they been raiſed in their times, would never have attempted a deciſion of them, to the hazard of breeding or foſtering a Schiſme betwixt ſeverall Churches. For inſtance, that God is One in Eſſence, and Three in Perſons diſtinguiſhed one from another; that the Sonne is begotten of the Father; that the holy Ghoſt is the Spirit of both Father and Sonne; that theſe three Perſons are coeternall and coequall; all theſe are fitly determined, and reckoned

in the number of Fundamentalls: but now if any man ſhould peremptorily affirme and maintaine, that all thoſe Schoole-nicities touching the manner of the Sonne's generation, and the proceſsion of the holy Ghoſt, are likewiſe fundamentall and of equall neceſsity with the former, & ought to be determined one way; that man ſhould deſerve but litle thanks from Chriſt and his Church, by ſuch his raſh and inconſiderate aſſertion. So likewiſe, that our Lord Jeſus Chriſt is both God and Man; that he hath both natures, divine and humane, inſeparably united in one Perſon; and that we have ſalvation onely by this God incarnate; all this is fundamentall, or rather 'tis that firme & immoveable foundation whereon the whole Catholike & ſaving Faith is built: but yet notwithſtanding we muſt not think, that whatſoever may be queſtioned and debated about the ineffable manner of that union betwixt the two natures, or the manner how his body is preſent in the bleſſed Sacrament, as alſo concerning the Communication of

of Properties unto the humane nature by vertue of its union with the Divinity, or touching the actions and operations of his Humanity depending upon the ſaid Union, wee muſt not (I ſay) imagine that all theſe belong to Fundamentall Faith, but rather to Theologicall Science, or perhaps not ſo neither, but onely to the vaine curioſity of ſome particular Divines. Let them therefore make this their firſt and maine buſineſſe, carefully to diſtinguiſh betwixt fundamentall points and others that are not ſo, and let them not think, that whatſoever is appendant and bordering upon a fundamentall point, muſt therefore forthwith be it ſelfe fundamentall.

When this is once done; their next care muſt be that theſe fundamentalls be expreſſed and publiſhed after a breife and perſpicuous manner, and propounded to the publike acceptation and approbation of all the Churches. *Certa ſemper ſunt in pauca*, ſaith *Tertullian*; *certaine and undoubted Truethes are not many, and they are ſuch as may be delivered in a few words*: whatſoever

is

is neceſſary for a Chriſtian man's ſalvation to be knowne by him; and whatſoever is conducible to render us holy or eternally happy, it is all of it plaine and obvious. Here's no uſe either of ſubtle & acute diſtinctions, or of any long and tedious explications, which are oftimes uſed not for the building up of Chriſtians in the fundamentall faith, but rather to favour and further the different opinions of private Doctors. In a word, here's no uſe of any Metaphyſicall formalities and abſtracted notions; which ſerve only to perplex and confound the learned, and to deterre ſuch as are unlearned from embracing the Catholike Faith; but doe not any way encline the hearts either of one or other to yeild aſſent and beleife to the fundamentall points of Faith.

After they have proceeded thus far, having drawn up a breife and plaine Forme of all ſuch Points as are by them judged to appertaine unto the ſubſtance of that *common Faith* which is neceſſary to be knowne and profeſſed by all Churches; & having

Tit. 1. 3.

paſſed

passed by & left undecided all such points as are not so generally received & agreed upon; in the next place, moderate & peaceable Divines should labour to exhort and perswade all the rest, that they would quietly lay aside all controversies and contentions about such points as good Christians may safely be ignorant of without hazard of their salvation; and that they would not quarrell any longer about the, to the danger of the Church, the losse of her Peace, and the scandall of Schisme which is thereby like to fall upon her.

Of what good use and necessity this advice is, may be clearely seen from the rashnesse of the Church of *Rome*, and her clean contrary practice herein: who being not content with those Articles delivered in the Apostles Creed, and *Nicene* Creed, will needs obtrude upon the Christian world those other new-coin'd Articles of the Trent-conventicle, and hath thereby ministred occasion of a perpetuall rent and Schisme amongst the Churches. How much more prudently did that blessed

Martyr and moſt learned Father of his Times, S. *Cyprian* behave himſelfe? who profeſſeth, *that he would not, for difference in opinion, contend or ſtrive with any man; nor would he break the peace of our Lord with his Brethren, or caſt off any man from his communion, becauſe he was of a different minde from him.* By which his Chriſtian charity and moderation, *S. Cyprian* (though in an errour) deſerved better of the Church than *Stephen* Biſhop of *Rome* who was in the right, and did (by his unquiet ſpirit) as much as in him lay to rend and teare aſunder the Churches. Thus warranted by the example of this bleſſed Martyr, and likewiſe by the judgement of S. *Auſtin* herein, I need not ſtick to affirme, that amongſt the Doctors and Divines of *Germany* thoſe who are in the errour and yet are willing and deſirous to retaine a brotherly Communion with the reſt, are freer & further from Schiſme in Gods ſight, than they who are in the Trueth & withall diſdaine and deny to entertaine ſuch a Communió with other Churches which

Epiſt. ad Stephan. & ad Iubaian. Præf. ad Concil. Carthag.

Vid. Auguſt. de Bapt. lib. 2. cap. 4. 5.

ſeek

ſeek and ſue for it. If therefore they can but get an univerſall conſent in all Fundamentalls, though in other things there bee ſome difference amongſt private Doctors, yet let them all joyne their votes and voices in this prayer to God, *nulla ſalus bello, pacem te poſcimus omnes; no ſafety can be had or hoped for in warre, therefore give peace in our time ô Lord.*

But if any here ſhall demand, what courſe is to be taken about ſuch Controverſies as cannot be decided and agreed upon, that they may not give any occaſion whereby this Peace and Union of the Churches ſhould be hindered, or being obtained ſhould afterwards be diſturbed and loſt; I will ſet down ſome few rules, which to me ſeeme worthy the obſervation and practice of Divines on both ſides.

Firſt, that whatſoever tart and bitter paſſages have formerly ſlipt from Adverſaries either by word or writing, amids the heat of diſputation, they ſhould all be pardond on both ſides for the publike good, and for ever after buried in ſilence

and oblivion. And if it happen that any of thoſe books and writings ſhould afterwards be reprinted, before they paſſe the Preſſe, let them firſt be purged of all gall & bitterneſſe, which otherwiſe would but rub up and renew the old ſore of ſtrife & contention amongſt brethren.

Secondly, Becauſe no man can with patience heare himſelfe branded with Hereſie, heed muſt be taken that none be ſlandered with the name of *Neſtorian*, *Entychian*, or any other condemned Hereticke, ſo long as he doth expreſly denie and diſclaime the damn'd Opinions of ſuch Hereticks: ſeeing it is utterly impoſsible that ever they ſhould continue firme in a brotherly Communion and concord, who for every petty difference in Opinion ceaſe not by ſuch reproachfull and reviling termes to provoke and exaſperate one another. And it were to be wiſhed further, that thoſe ſiding names of *Lutherans*, *Zuinglians*, *Calviniſts*, were all laid aſide; which are badges rather of Faction than any fraternall Union, anh ſuch as the ancient

ent Fathers could never approve of. *Epiphanius* would not allow Christians to beare any ἕτερον ὄνομα, any other name added over & above to the name of *Christian*, but rest content with that. *Non* Petrianos, *non* Paulinos *vocari nos oportet, sed* Christianos: *we ought not to be called either* Petrians, *or* Paulians; *but* Christians, saith *Nazianzen*. But of all others *Lactantius* is the most severe and rigorous herein; *Christiani esse desierunt, qui Christi nomine omisso humana & externa vocabula induerunt: they have left off to be Christians, who take up forraigne titles and humane appellations instead of the name* Christian: though to say the trueth, such names are rather fasten'd and father'd on particular Churches by others, than by themselves either desired or owned.

Epiph. Har. 42. & 70.

Nazian. Orat. 30.

Institut. lib 4. cap. 30.

Thirdly, that all profound and controverted Points be let alone and not medled with in Sermons preached to the common people, or in any such books as are publisht in the Vulgar tongue; let them be accounted rather the exercise and busines

of the Schooles, than any fit food & nouriſhment for men's ſoules. Such perplex'd Diſputes may very well be ſpared in the Pulpit; but Charity, which uſually is impaired by the handling and diſcuſsing of them, cannot be ſpared or wanting amongſt Chriſtians, without the utmoſt danger and hazard of their ſoules. The common people doe but play and ſport with ſuch Controverſies, they are no whit profited by them; and in the end, not well underſtanding them, they give over ſporting, and fall a quarrelling and contending about them.

Laſt of all, if Divines ſhall hereafter have a minde to diſperſe or publiſh and Diſcourſes about theſe Points, let them doe it according to that grave advice of *Greg. Nazianzen*, οὐχ ὁπλικοῖς ἀλλὰ λογικοῖς, *with reaſons, not revilings*: let their aimes & intentions be, not to non-plus and baffle, but rather fairely and freindly to informe and reduce their ſtraying brother into the way of Trueth. Hee that ſhall after this manner be brought to ſee and forſake his

Orat. 3. de Pace.

Errour

Errour, will not thinke himſelfe vanquiſhed, but inſtructed; nor will he be abaſht and aſham'd, like one overmatcht & overcome by his Adverſary, but rather rejoyce as one better'd and benefited by his brother. He that is a proficient is never aſhamed.

Hitherto have I laid down the meanes and manner how an Union may be ſetled and continued betwixt ſeverall and independent Churches. But becauſe it may and often doth happen, that there are divers men, both learned and unlearned, living in the ſame Church and within the Dominions of the ſame Prince, whoſe conſciences (whether rightly or miſinformed) will not ſuffer them to ſubſcribe to the common and more generally received Opinion in theſe Controverſies; let us in the next place enquire, what courſe is beſt to be taken concerning ſuch men.

And here, the Governours of each ſeverall Church, if they have any regard & reſpect to the ſafety of their weak Brethren, they muſt ſee that they doe not intermixe with

with the publike Confeſſions and Articles of Religion, which they would have received and aſſented unto by all ſuch as live under their Juriſdiction, any curious and unneceſſary Controverſies, nor any deciſions of nice and ſubtle Queſtions; but rather they muſt take care that ſuch publike Confeſsions be framed and temper'd to the capacity of the common people, ſo as they may inſtruct & edify the ignorant, and promote the ſalvation of all. Herein they ſhould doe well to conſider the wildome of our Fore-fathers; whoſe ancient Confeſsions (unleſſe we corrupt & ſtuffe them with new Opinions of our own, on purpoſe to diſturb the publike Peace) no ſober and diſcreet man will refuſe to ſubſcribe unto them. Neither is there any neceſsity why we ſhould burden our publike Confeſsions with any ſuch additions of our own; ſince God himſelfe hath ordained to bring his people to heaven and happines, not through the rough & knotty paths of perplex'd & intricate Diſputes, but by the ſmooth and compendious way

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of *Faith* & *Charity*. Why then such strifes and contentions about words? What make Schoole-nicities amongst Church-Confessions? *the Salvation of Christians is wholy placed in beleiving and serving God*, as that great *Athanasius* sometimes gravely spake.

In Orat. unum esse Christum

Adde to this, that they will have much adoe to maintaine a firme peace with other Churches, who cease not to persecute men and expell them their Communion (as if they were Hereticks) onely because they maintain that Doctrine which those other Churches hold and professe: for in so doing, what doe they else but tacitly charge Heresy upon other Churches? whom though in word they acknowledge for their Brethren, yet they hereby show that in their hearts they much disapprove and dislike them.

Lastly, unlesse the publike Confessions of Churches be confined to such Points onely as are fundamentall and generally received by all the Reformed Churches, this inconvenience must of necessity fol-

low thereupon, that many learned, pious, and peaceable Miniſters ſhall be driven out & diſenabled from exerciſing the Miniſtery in thoſe Churches wherein they live.

But if any man doubt, whether or no ſuch men may lawfully entertaine a holy and ſpirituall Communion one with another in the ſame Church, who yet agree not amongſt themſelves in all Points of Divinity; this (as I conceive) is a matter out of all doubt and queſtion. For as touching that bleſſed Communion which is betwixt Chriſtians at the receiving of the Lord's Supper, it conſiſt's chiefly in theſe particulars, that by the common bond of the bleſſed Spirit we are all united to that ſole head of the Church Chriſt Jeſus; that by the ſame Spirit, and by Faith and Charity we are united amongſt our ſelves and linked together as it were into one body; that laſtly, like men fed at the ſame table, we are all of us nouriſhed up unto eternall life with the ſame quickning food, to wit the body and blood of Chriſt: in all theſe

particulars

particulars doe they profeſſe a Communion, whoſoever approach and are admitted to that holy Table. But now as we doe not by this mutuall Communion profeſſe our ſelves to have attained all of us either to perfection or to an equall meaſure of knowledge in Divinity: ſo neither doe we hereby profeſſe, that there is an abſolute and exact agreement amongſt us about all Points of Divinity, or that we are all of us in one and the ſame Opinion about all Diſputes and Controverſies. If no Communion could be had amongſt Chriſtians, but upon ſuch hard termes as theſe, I beleive it would hardly be found betwixt S. *Peter* and S. *Paul*; certaine I am the Church of *Corinth* muſt of neceſsitie have fallen in peices; and in theſe times of ours there would not eaſily be found many Divines of note and eminence, which could with a ſafe conſcience communicate together at the ſame holy Sacrament and Supper of our Lord. It is therefore the duty of all Church-Governours (as being conſcious to themſelves of the common

infirmities of all men, both themſelves & others) to take heed leaſt while they exact of their People a too ſtrict and punctuall Confeſsion of more than what's neceſſary, they thereby wound and weaken the ſweet Peace and Unity of Chriſtendome, than which nothing more neceſſary. So much for Church-Governours.

Come we in the next place to ſuch Miniſters and other Chriſtians of what ſtate and condition ſoever, as deſire to continue in the Communion of thoſe Churches wherein they live, but yet their Conſciences will not permit them to allow & profeſſe all the common and received Opinions of the ſaid Churches. Such men muſt ſee that they ſhow themſelves teachable and tractable, and not perſiſt after a proud and pertinacious manner in defence of thoſe Opinions wherein they diſſent from their Church. Now ſuch a one is to be accounted *teachable* and *tractable*, who lends a willing and attentive eare to the inſtructions and information of the Church; who doe's not diſſent from her out of any perverſe

perverſe and peeviſh humour, but meerely out of the weakneſſe of his judgement, being not able in ſuch profound Points to diſcerne that Trueth, which men of greater learning and more acute wits eaſily ſee and perceive. And becauſe it is the peculiar prerogative of Almighty God to ſearch the hearts, it behoves us Chriſtians to encline alwaies to the more favourable and more charitable ſide; and, where we have not cleare and evident reaſons for the contrary, we ought to judge of every man that he denies his aſſent rather out of conſcience than contumacy and perverſeneſſe.

They who thus behave themſelves, are not to be excluded and expelled the Communion of thoſe Churches wherein they live, for petty miſtakes and errours in their Opinions: but yet with this caution and condition, that they take not upon them to oppoſe the received Opinion of the Church, or to publiſh & ſpread their own private Opinion amongſt the common people. Nor can they juſtly diſlike of this

caution or take it ill, whosoever have a desire to live peaceably in the Communion of the Church: for admit that the private Opinion of some Divine or any other Christian, be true; and the publike judgement of the Church, erroneous: yet nevertheleſſe, if the Errour be ſuch as doe's not prejudice a Chriſtian man's ſalvation, it is much better that the true Opinion of any private man whatſoever ſhould quietly lie hid in ſilence, and obſcurity, than that the publike authority of the Church ſhould be openly contemned and trampled on, or that the Churche's Peace, by this unneceſſary conflict of jarring Opinions, as by two contrary windes, ſhould be ſhaken and torne in peices. But if any man be perſwaded in his conſcience, that his private Opinion wherein hee differ's from the Church, is of ſuch moment and importance as that men cannot be ſaved without the knowledge of it; ſuch a one, if he cannot perſwade and convince the Rulers and Governours of his Church in this matter, muſt either turne aſide into

ſome other Church, or elſe (for the good of men's ſoules) patiently ſubmit to ſuch cenſures as the Church in which he live's ſhall inflict upon him.

This is it (moſt learned Sir) which at your requeſt I thought good to write and ſend unto you. If it may ſtand you or any man elſe in any ſteed for the advancing of the Churche's Peace, I have all my wiſh & ayme for which I penned it. They who are better acquainted with the preſent ſtate and affaires of the *Germane* Churches than I am, will be able (no doubt) to give you fuller and better advice herein. For my ſelfe, it remaine's onely that I humbly beſeech Almighty God, that he would move and encline the hearts of Princes, earneſtly to deſire this bleſſed Union of our Churches; that he would enlighten the underſtandings of Divines to find out and follow after ſuch meanes as may moſt conduce to the ſpeedy eſtabliſhing of it; that laſtly he would enflame the hearts of all Chriſtians to embrace this Peace, & bequeath it to all poſterity. The God of

peace

Peace grant this for the ſake of his deare Sonne, the ſole Author & procurer of our Peace. To whom with the bleſſed Spirit be all honour, glory, & thankeſgiving world without end.

A M E N.

THE

THE OPINION OF THE RIGHT REVEREND FATHER IN GOD THOMAS MORTON Biſhop of *DVRHAM*,

Concerning

The Peace of the Church.

Worthy SIR,

CANNOT eaſily expreſſe how much I was joyed with thoſe few leaves which I lately receaved from you; as ſoone as I underſtood how that there was now at length ſome hopes of ſetling a true and brotherly union betwixt Us & thoſe of *Germany* who hold the *Auguſtane* Confeſsion. For ſeeing that the very name

of *Peace* is ſweet and delightſome, much more the thing it ſelfe; eſpecially if it be a Peace in Religion, which indeed comprehends in it all kinds of true Peace and Unity: I cannot chuſe therefore but congratulate and joy you (Sir) with that good and truly-Apoſtolicall office which you now undergoe: an Emploiment which hath ever this ſucceſſe, that it never can prove in vaine, or be altogether loſt; for it will be ſure either to redound to the good of him that receive's it (if it be embraced,) or elſe (if rejected) returne back againe into his boſome who proffer's it. Notwithſtanding, I obſerve there are two maine Controverſies ſet downe by you, which ſeem to let and hinder why wee cannot quickly be united, and made one Church; the former is touching the *Euchariſt*; the other, touching that involv'd and myſterious Point of *Predeſtination*. For the compoſing of which two Controverſies, that you ſhould deſire my opinion, ſeeme's truly to me to be a courſe ſomewhat preposterous and out of order: rather wee ſhould

ſhould imitate (as I conceive) thoſe expert Phyſitions, who ſometimes cure one contrary by another: ſo likewiſe we, ſeeing that Diſcords in Opinion have bred diſaffection and hatred in men's minds, 'twere neceſſary we ſhould firſt endeavour that love and amity may be ſeated in the hearts and affections of men, that ſo we may the more eaſily allay their heat in diſputation, and reconcile them in their much differing Opinions. To the promoting of this good work I neither can nor may be wanting. All that I ſhall ſay touching both Controverſies, give me leave to glance at in three words; to wit, that the way & meanes of eſtabliſhing an Union, to men of peaceable minds, is *eaſie*; to ſuch as are leſſe moderate, *'tis poſſible*; to both, *very neceſſary*.

The firſt THESIS.

That 'tis eaſie for peaceable and moderate men to be reconciled.

THis appeare's plainely from that love and freindſhip which was in times

paſt betwixt the Profeſſors of both ſides, notwithſtanding that their differences in Opinion were then very rife. This is a Point of ſpeciall moment, and therefore for proofe of it we ſhould not alledge the examples of any obſcure men, but of ſuch as were eminent and beyond all exception of both ſides. Let them then (if they pleaſe) conſult their *Luther*, *Melanchthon*, *Jacobus Andreæ*, *Brentius*: We'l bring in our *Calvin*, *Bucer*, *Peter Martyr*, and *Zanchy*: all which ſometimes ſhined in the Church of Chriſt like ſtarres of the firſt magnitude.

Firſt then, there are to be ſeene in *Calvin's* workes many excellent Elogies of *Luther*, even then when *Luther* did inveigh moſt bitterly againſt all our men in the Point of the Sacrament, and provoked them farre to repay him in his owne language. Whoſe paſsions, thereby moved & enflamed, *Calvin* with admirable prudence ſuppreſt & kept from breaking out: *but I deſire* (ſaith he) *you would conſider, firſt what a worthy man* Luther *is, and with what excellent*

Calvin. Epiſt. 57. Bulling.

excellent gifts qualified; with what courage & conſtancy, with what dexterity, with what ſucceſſe and efficacy of his Doctrine he hath hitherto bent and beſtir'd himſelfe to lay waſt the Kingdome of Antichriſt, & maintaine the Doctrine of our Salvation: I have many times ſaid, that ſhould he call me Divel, *yet nevertheleſſe I would ſtill have ſo reverent an eſteem of him as to acknowledge him for a worthy ſervant of God.* Thus *Calvin:* a ſaying ſo full of ſweetneſſe and moderation, as if not a man but humanity it ſelfe had ſpoken it. Not long after, he made uſe of the Apoſtle's argument to containe & keep in our Divines, leaſt waxing too hot and paſſionate, they ſhould break out into revilings: *it becomes us* (ſaith he) *ſo to reprove what we finde amiſſe in him, as that we remit ſomething out of an honourable reſpect to his rare endowments: let not therefore that befall us, which is denounced by* S. Paul, that by biting and devouring one another we be conſumed. *Though he have provoked us, yet are wee rather to keep us quiet than to teare the wound wider to the publike danger and dammage of God's Church.*

But now how did *Luther* carry himſelfe? was he ſo farre poſſeſt with prejudice and paſsion, as to diſdaine all commerce and ſocietie with our men? Nay he refuſed not to enter into freindſhip with *Calvin* himſelfe, though he knew him to be a ſtout Champion of our Sacramentary Cauſe. Let *Calvin* himſelfe ſpeake, if you pleaſe, *Notwithſtanding* Luther (ſaith he) *in private was ſo farre from accounting me his enimy, that though he well knew my Opinion, ye refuſed he not* to ſalute mee with reverence *by letters writ with his owne hand, (for the diſhoneſty of* Weſtphalus *forceth mee to ſpeake thus fooliſhly, ſo as to relate it in the very ſame expreſsion which he himſelfe uſed.)* Afterwards, when the Agreement was halfe finiſhed at *Marpurge*, and they were not yet departed from that meeting, he affirme's that he retained the ſame eſteeme of *Oecolampadius* and *Zuinglius* as he formerly had done: and he did there ſolemnly promiſe to account and reſpect them hence forth as Brethren.

Calvin. tract. 2. defenſ. de Sacram. Cœn.

Secondly, what an intimate freindſhip and

& familiarity there was betwixt *Melanchthon, Jacobus Andreæ, Brentius*, and our Divines, the mutuall Salutations which paſſed betwixt them can abundantly witnes: *Melanchthon* writing to *Calvin*, begins his Letter after this manner; *Reverend and Chriſtian Brother, I truſt we ſhall have a time to meet and conferre together.* And afterwards concluding, *I beſeech the Sonne of God, our Lord Jeſus Chriſt, the Guardian and keeper of his Church, that he would guide and protect Thee and us All. Farewell moſt deare Brother.* Beſides, what was obſerved concerning *Melanchthon* & others by our *Sturmius*, he himſelfe will by no meanes conceale from us; *as though* (ſaith he) Philip Melanchthon *did not impart his Opinion* (*touching the Sacrament*) *to* Peter Martyr, *afterwards, to divers others: with whom he ſtill continued in love and freindſhip.* Further, *Jacobus Andreæ* and *Brentius* did unanimouſly adhere to the Opinion of *Luther* concerning the Euchariſt, of whom notwithſtanding *Calvin* thus ſpeaks; *your Letters, worthy Sir and my much honoured Brother* (ſpeaking

Melanchthon Calvino, inter Epiſtolas Calvini, 187.

Iob. Sturmius Ep. ad Princ. Frederi. inter Calvini Ep. 304.

Calvin. Epiſt. 240. Iacob. Andreæ & Epiſt. 32. Farello.

(ſpeaking to *Jacobus Andreæ*) *were not a little welcome to me; for as much as I underſtand by them how that amids theſe ſad and unhappy contentions, wherein I am moſt unwillingly engaged, you ſtill continue like affected towards me as heretofore you have been.* Againe, *this your moderation of mind I embrace & highly applaud. Farewell worthy Sir, and my much reſpected Brother. I wiſh all happineſſe to* Brentius. *God Almighty ever guide and direct you by his bleſſed ſpirit, ſtrengthen and ſuſtaine you by his power, and ſhower downe his bleßings in abundance upon you.* And againe, in another Letter, Brentius *ſalute's you.* Thus were matters carried amongſt thē: and why ſhould not We, putting on bowells of meekneſſe, tread the ſteps of theſe Worthies? Shall they breath out nothing but mildneſſe and ſweetneſſe, and wee nought but rage and fury? God forbid. I have done with the firſt *Theſis*; I now proceed to the ſecond.

The

The ſecond THESIS.

That 'tis poſſible for the moſt hot and rigorous ſpirits to be reconciled and agreed.

GIue mee leave to make uſe of that Maxime of *Ariſtotle*, ſo frequently uſed in the Schooles; but in a ſenſe ſomewhat different --- *Quæ conveniunt in eodem Tertio, inter ſe conveniunt: ſuch two things as agree in any one third, agree likewiſe betwixt themſelves.* In like manner I conceive that though we differ much in our Opinions about the Euchariſt, yet there are ſtill remaining amongſt us ſome common Principles and certaine notes or notions out of which any one who is not blinded with prejudice may draw an aſſertion. One is, the authority of Scripture, ſufficient of it ſelfe to challenge a beleife: a ſecond is, the cleare light of Antiquity, as cleare as the Sunne at mid-day. But this is no fit place to diſcourſe at large upon theſe. Three o-

ther there are which in no wiſe may bee paſſed over, ſeing they are ſuch as are more proper and peculiar to the two adverſe parts. I wil begin with the firſt of thē. The *Auguſtane* Confeſsion is by the Divines of *Saxony* eſteemed as an Oracle, of undeniable and unqueſtionable authority; now if our men allow and approve of that Confeſsion, I doe not ſee what can poſsibly make more for the obtaining of a Reconciliation. And for certaine *Calvin* herein agrees with them: *I deſire* (ſaith hee) *as much as any man a ſincere and true union, ſo it be ſuch as God hath approved in his word: nor doe I reject the* Auguſtane *Confeſsion; whereunto I did once wittingly and willingly ſubſcribe, according to that interpretation which the Author thereof himſelfe put upon it.* Againe, *I affirme* (ſaith hee) *that in that Confeſsion, as it was printed at* Ratisbon, *there's not ſo much as one word which is contrary to our Doctrine: and if there be any ambiguity to be met with in the ſenſe, none is more fit to be the Interpreter of it than the Author himſelfe, whoſe worth will eaſily obtaine him that*

Calvin. Epiſt. 236. Martino Schalingio Eccleſ Ratiſ. Paſtori.

Calv Opuſc. tract defenſ. 2 de Sacram. Cœna.

that honour with all pious and learned men. So He. Neither is he ſingular in this: but others there are, though of the ſame Opinion with him concerning the Euchariſt, who will grant as much. (a) *I am of the number of thoſe* (ſaith *John Sturmius*) *who concerning the receiving of the body & blood of Chriſt approve of the* Auguſtane *Confeſſion.* *Hierome Zanchy* hath a deſire to bring in his verdict too, (b) *I profeſſe* (ſaith hee) *that as often as I had occaſion to ſpeake any thing about this Point, I did alwaies containe my ſelfe within the compaſſe of theſe three heads: the firſt whereof is, that in the Lord's Supper not onely bread and wine, but the very body and blood of our Lord is truely offered us by Chriſt, and likewiſe truely received, truely eaten and drunke by us. The ſecond, but this is done not by the mouth and teeth of our body, but by a true and an actuall faith. The laſt, that therefore this is done by beleivers onely, and by none others. Now theſe heads are taken out of God's word, nor are they repugnant to the* Auguſtane *Confeſſion.* Theſe things being ſo, thoſe worthy men have the more

(a) *Ep. Sturmii ad Fred. Princ. inter Epiſt. Calvin.* 304.

(b) *Zanch. Miſcel. tract. de Cœna Domini Confeſſ. ad Magiſtrat.*

reason to be entreated by us, that besides the said *Augustane* Confession (which was anciently framed and ordained to be the common rule of Faith for all *Protestants*, whereby they might be distinguished from *Papists*) they would not obtrude upon us any other private Opinions of their own, to the hinderance of the publike Peace.

A second Principle of the like nature, which even Reason it selfe doth dictate, is this; that no Antecedent is to be urged and pressed, the necessary consequent and sequell whereof may not bee granted by us. But now it is well knowne, that *Luther*, to remove out of the way the perill of Idolatry, did abolish all (a) worshipping at the celebration of the *Eucharist*, which had formerly been practised; and for the same end he abolisht the elevation of the host also: that (b) *Bremius* likewise did with much earnestnesse oppose their *Bread-God*, (for so hee himselfe terme's it;) lastly, that (c) *Melanchthon* did reject their *Bread-worship* in the Lord's Supper.

(a) Ep. Sturmii quæ extat inter Calvini Epist. 304. & Epist. 45. quæ est Sultzer. ib.

(b) Calvin. Epist 32. Farello.

(c) Melanchth. Epist. Calvin. quæ inter Ep. 187.

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Thoſe godly and learned men therefore are to be entreated, that they would well weigh with themſelves whether or no theſe ſame abuſes which They with ſo great applauſe cryed down and abhorted, be not for all that the genuine offspring of that *Vbiquity* which at this day is maintained by them.

Thirdly, leaſt any man haply ſhould pretend, that no whit is to bee abated of that bitterneſſe and rigour wherewith at firſt they exerciſed the patience of *Oecolampadius*, and *Zuinglius*, they are againe to be intreated that in their great wiſedomes they would herein take notice of a vaſt difference. *Ananias*, in the ninth of the *Acts*, when firſt he was warned in a Viſion *to put his hands upon* Saul, he was ſomewhat unwilling to doe it; *I have heard* (ſaith he) *by many of this man &c.* but afterwards, having better underſtood the counſell and purpoſe of God, he gladly embraces him, ſaying, *Brother* Saul, *the Lord hath ſent me unto thee*. The very ſame might have been heretofore obſerved in the carriage of *Luther*

ther himſelfe towards *Zuinglius* and *Oecolampadius*; whom at firſt hee fell upon roughly, when he heard that they held there was nothing in the *Euchariſt* ſave only bare ſignes and figures: but afterwards, having further examined their meaning, he kindly & courteouſly reacht out the right hand of fellowſhip unto them. After the very ſame manner did *Calvin* likewiſe ſtand affected towards them, as he himſelfe confeſſeth; *when at my firſt entrance* (ſaith hee) *into the cleare ſun-ſhine of the Goſpell out of Popiſh darknes, I read in* Luther *how that* Oecolampadius *and* Zuinglius *would admit of nothing in the Sacraments but bare and empty figures, this* (*I confeſſe*) *ſo farre poſſeſt me with a prejudice againſt their writings, that I refrained a long time from reading them.* Thus ſpoke *Calvin* at that time of thoſe men, whom notwithſtanding he afterwards had in great love and familiarity with him. Why may not then the *Saxon* Divines be pleaſed to ſhow themſelves *Luthers* towards us, ſo long as they finde us not inferiour to *Oecolampadius*

Calv. Opuſc. Defenſ. 2. de Sacram. Cœne

colampadius and *Zuinglius* in this Point?

The third THESIS.

That this freindly Vnion and Reconcilement we wiſh for, is very neceſſary for all men, whether of a milde or turbulent diſpoſition.

IT is not my purpoſe to laſh out into Common places, wherein much paines might be ſpent, and litle or no benefit got by it. It behoves me rather to provide me of ſuch arguments, as may, not coldly beg and intreat, but command, and as it were violently compell men to live at peace and unity amongſt themſelves. Neither are there any (as you well know) fitter for the ſetling and confirming of ſuch a Communion, than are thoſe which are drawne from the common joy, or greife, the common danger, or the common good & advantage of both ſides. There's not a more evident and infallible ſigne of a true member of Chriſt, than to compaſsionate or to have a fellow-feeling one of another; which

which is ſeene eſpecially in two things: firſt, in rejoycing at the hopes of a Reconciliation; ſuch as was the Pſalmiſt's joy in that divine acclamation of his at the unity of Brethren, *ô how good and joyfull a thing it is!* Secondly, a ſorrow of heart at ſo long and wearieſome a diſſention; ſuch as the Jewes expreſſed by their *great thoughts of heart for the diviſions of* Reuben. Schiſme growing and getting upon the Church at *Corinth*, the Apoſtle exhort's them to bee [κατηρτισμένοι] *perfectly joyned together in the ſame minde and in the ſame judgement:* the word is derived frõ ἀρτίζω, which amongſt Phyſitions ſignifies tò ſet right againe ſuch members as are out of joynt. The ſame Apoſtle, that he might compoſe and ſetle the mindes of the *Philippians*, ô what a ſacred charme doe's he make uſe of! *If* (ſaith he) *there be any conſolation in Chriſt, if any comfort of love, if any fellowſhip of the ſpirit, if any bowells of mercies, fulfill my joy.* But how may they doe that? He goes on; *that yee be like minded, having the ſame love,* [σύμψυχοι τὸ ἓν φρονοῦντες] *being of one accord,*

of

of one mind. I verily beleive, that Eloquence her ſelfe, if ſhe had a tongue to ſpeake, ſhe could not have ſpoke more emphatically: where each word is a ſharp dart, peircing and wounding our very hearts and ſoules. I will adde onely that long chaine of *Vnities* in the ſame Apoſtle to the *Epheſians*; *one body, one ſpirit, one hope, one calling, one Lord, one Faith, one Baptiſme, one God and Father of all*: all which make for that *one* thing which he there aime's at, to wit, that the *Epheſians* ſhould endeavour *to keep the unity of the ſpirit in the bond of peace.*

As touching the danger, we all of us know that the tyranny of the Romiſh Antichriſt hang's over our heads: who ſweetly ſing's to himſelfe that blacke and fatall Maxime [*divide & impera*] *ſet them once at variance, and then you may quickly maſter them*; or rather, by ſetting them at variance, you may confound and tumble them into the pit of hell: for the kingdome being once divided, Hell it ſelfe cannot ſtand. Let us learn to be wiſe from the examples of others: the *Guelphi* and

Gibellini [*those two implacable and irreconcileable Factions.*] did agree together and joyne their forces, when the common Enimie came againſt them. and ſhall not We rowſe our ſelves up to ſave & defend our ſelves?

As for the gaine and advantage I mentiond, can there be any greater gaine than Salvation? and yet even this too, the more common, the greater and better it is. Let us then (I beſeech you for the love of God) ſet before our eyes the Greek Church, which now ſeeme's to ſue and wooe to us for a brotherly union and agreement, as appeare's from that *Confeſſion of Faith lately ſet forth in the name of all the Eaſterne Churches by the right Reverend Father* Cyrill *Patriarch of* Conſtantinople: which agrees exactly with our *Proteſtant* Confeſsions in every Article ſet forth and publiſhed by him. Me thinks I ſee this moſt ample & farre ſpreading part of the Chriſtian world ready to fly into our armes & embraces preſently upon the firſt newes of our unity and agreement amongſt our ſelves

This is the Title of that Confeſſion.

ſelves: which hope of ours ſhould Chriſt be pleaſed to crowne with ſucceſſe, this alone would farre outvie and ſurpaſſe in glory all the triumphs and trophies of all the Emperours in the world. But I haſten to your other Queſtion.

The other CONTROVERSY.

Concerning that unfathom'd myſtery of Prædeſtination upon the foreſight of Faith and Workes.

THis is that other Queſtion (as I gather from your Letter) whereon as on a rock divers men (otherwiſe deſirous of Peace) have daſht and ſplit themſelves. That therefore men may knowe, I have not of my owne accord ſought after and catcht at this opportunity to diſpute, but rather am caſt upon it againſt my will, my proceeding herein ſhall be not by way of diſputation, but (as the Times rather require) by way of exhortation & advice.

I hope therefore the learned Divines of *Saxony* will take this my advice in good

part, wherein I earneſtly pray and beſeech them, firſt, that they would be reconciled to their owne *Luther* in this Point, who (as it did well become a child of Grace) did conſtantly hold and maintaine that the Grace of God is every way free and gratuitous. Next, that they would not, in the patronizing and vindicating of Divine Grace, ſuffer themſelves to be outſtript by Papiſts, nay Jeſuites, and the prime Doctors too of that ſect, *Bellarmine*, *Tolet*, *Pererius*, *Suarez*, *Salmeron*, *Maldonat*: who have all of them exploded this Doctrine of *Prædeſtination upon the foreſight of Faith and Workes*, as pure *Pelagianiſme*. Laſt of all, it is ſome wiſdome for a man to profit by his enimy: there came out a book two yeares agon, written by *Will: de Gibieuſſe*, of the *Oratorian* Order, Prieſt and Doctor of the *Sorbon*, dedicated to the preſent Pope *Urban*: wherein are inſerted the words of Pope *Clement* the eighth concerning the *Auxilia Gratiæ*: the ſumme whereof is this; *that this whole Doctrine ought to be ſquared and conformed to* S. Auſtin's

Guil. de Gibieuſſe de libertate Dei & creaturarum.

ſtin's *judgement in the Point of Grace; that the ſame* S. Auſtin *ought be acknowledged and followed as a guide and leader, for aſmuch as that good Father ſeeme's to have omitted nothing which concernes the ſaid Controverſies: and becauſe* (ſaith he) *many of our Prædeceſſours have ſtood up ſo ſtoutly for that Doctrine of* S. Auſtin *concerning Grace as if they deſired to have it continued in the Church as her right of inheritance, it is not meet I ſhould ſuffer her to be deprived of this her patrimony.* Thus farre that Pope: unto whoſe judgement (I will not ſay, for the authority, but the trueth of it) I nothing doubt but *Calvin* himſelfe, were he now living, would ſubſcribe: And he that ſhall read *Calvin's* writings, will quickly grant, that in theſe Controverſies he had more than an ordinary ſhare of S. *Auſtin's* Legacy.

Thus you ſee, Sir, how that partly your importunity (who are ſuch an earneſt Factour for Peace) and partly my own zeale in ſo neceſſary a Cauſe, have made me exceed the accuſtomed bounds of a Letter. wherein, if you finde not much judge-

ment, yet may you behold my care & deſires for Chriſtian Peace. The author of all true peace, our Lord Jeſus Chriſt, ſtrengthen and enable you by the power of his holy ſpirit cheerefully to goe thorough with this ſo waighty an employment for the publike Peace of his Church. Farewell.

THOMAS DURHAM.

Poſtſcript.

That we ſhould thus firſt *ſeek and ſue for brotherly love & unity, is ſo farre from being any prejudice to our cauſe, as that it is rather to be counted an honour to us: in that we herein follow the precept and practice of God himſelfe; of whom the Evangeliſt ſaith,* 1. Joh. 4. 10. He *firſt* loved us.

THE OPINION OF THE RIGHT REVEREND FATHER IN GOD IOSEPH HALL Bishop of EXCETER.

THose Articles of Religion wherein the Divines of both sides doe fully agree, are abundantly sufficient, both for a Christian man's salvation, and likewise for the establishing of a firme & lasting Peace in the Churches of God. As for the rest, I would not have them reckoned amongst the Apostle's [ἀπαιδεύτους ζητήσεις] *foolish Questions*: doubtlesse they are such as may perhaps not unfitly bee sent to the Divinity-Schooles, there to bee throughly discussed: but by no meanes ought

ought they to disquiet the Peace either of any Christian soule, or of God's holy Church. What doe we professing Christian Charity and love, if we still obstinately refuse to indulge our Brethren this litle liberty of dissenting from us in doubtfull & difficult Schoole-questions? Seeing wee know very well that our good and gracious Saviour passed over with silence and toleration great and greivous Errours in comparison of these (if it be granted that these are Errours,) and that too even in such as were of his owne household and retinue.

There are but three *things about which the reverend Divines of both sides professe themselves to differ.*

THE first is, whether or no our Lord and Saviour Jesus Christ be truly omniscient, omnipotent, and omnipresent, not only according to his Divinity, but also according to his humane nature, by vertue of the personall Union? That the Lord Jesus

Jeſus (to wit God and Man) is in both his natures omniſcient, omnipotent, and omnipreſent, is confeſt on each ſide: this being granted, the word [*according*] is a meere Schoole-nicity. How farre the vertue of that hypoſtaticall union extend's it ſelfe, the holy ghoſt is ſilent, and a Chriſtian may ſafely be ignorant of it. Let the Doctors, if they liſt, diſpute and buſie their braines as much as they pleaſe about this matter: it will be enough for a Chriſtian, to knowe that he hath a Saviour who is both God and man, to whom all theſe attributes truely belong and appertaine. Nay even Divines themſelves have enough wherein they may reſt ſatisfied, ſo long as this be granted on both ſides, that even the humane nature conſidered perſonally is omniſcient, omnipreſent, & omnipotent: which wee all of us roundly and readily profeſſe without any doubt or ſcruple. O what enimies are we to Peace, if we will yet needs quarrell amongſt our ſelves! In all this, I wiſh we would carefully remember that uſefull diſtinction of *John*

Gerſon.eſſe quadam de neceſſitate fidei, quadam verò de fidei devotione: that there are ſome things eſſentiall and neceſſary to Faith, other ſome things which ſhee piouſly and devoutly beleives, but yet they are not of ſuch neceſſity as the other: the former are ſuch as may not ſo much as bee once doubted of, but theſe latter may admit of an ἐπέχειν; we may ſafely either ſuſpend our aſſent unto them, or poſitively diſſent from them.

The ſecond Article wherein they differ, is concerning the manner of receiving Chriſt in the *Euchariſt*. Both agree, that Chriſt's body is truly and really given, taken, and eaten in this Sacrament together with the outward Elements: All the queſtion is concerning *Vnworthy receivers*. An unworthy Queſtion truly it is, that the publike Peace ſhould any way be diſturbed about it. We willingly grant both of us, that even ſuch as are *Vnworthy* doe eat that which by a ſacramentall Union is Chriſt's body; and that therefore they are guilty of the body and blood of Jeſus Chriſt:

Christ: What doe wee now making any more adoe about the manner of their eating, whether it be *Orall* or not? Let Christians make this their care, that they themselves may be found worthy Communicants, and let them not trouble themselves to knowe how those which are unworthy are partakers of Christ. How farre the vertue of that Sacramental Union extends it selfe, and whether the manner of this eating be *Orall* or *Spirituall*, let the Schools dispute it: Christians need not be too curious in enquiring after it; nor is it fit wee should disquiet the Churche's Peace, by refusing to indulge mutually one another a liberty of Opinion in such nice Points.

The third Article is that fatall Point of *Predestination*: about which, Divines of both sides expresse themselves variously, but yet modestly and discreetly. In many things, and such as are of most moment, their judgements on both sides are the same: as, that election is most free, & proceeding from the meere mercy of God, that God found not any cause or occasion

in thoſe whom hee elected, the ſight whereof might move him to chuſe them rather than others: but that he did from all eternity reprobate and prædeſtinate to eternall damnation ſuch as perſevere and perſiſt in their ſinnes and infidelity; not by any rigid and abſolute decree, without having any reſpect or regard to ſin, but out of his moſt juſt judgement: ſo as all the cauſe & the blame of it ought to be fought for in the men themſelves. In this they are at a ſtand; that the foreſight of Faith and Perſeverance is by the reverend Divines of *Saxony* placed before the act of God's Election: ſo as God did from everlaſting foreordaine ſuch as he fore-ſaw would in time beleive, &c. Certainly of all the Queſtions about Prædeſtination, this concerning the order of his Decree is leaſt materiall. ſeeing we know aſſuredly that the infinite & all-wiſe diſpoſer of things performes all this with one ſingle & moſt ſimple act. There is nothing more certain than that God did foreſee who would beleive, and that he did prædeſtinate ſuch as ſhould

ſhould be ſaved: let but this then be granted (which they of *Saxony* willingly profeſſe) that Faith is the ſole gift of God, and that whatſoever good there is in the Elect, all of it doth originally proceed from the free grace & meere mercy of God, which was beſtowed on them in Jeſus Chriſt from all Eternity; I ſay, let this be granted, and doubtleſſe there can be no danger in that Opinion of *Præviſion* or fore-ſight: God from everlaſting fore-ſaw that, which he himſelfe from everlaſting decreed to beſtow in time upon ſuch as ſhould beleive. All this is ſound and ſafe, nor is there any cauſe why any further ſtrife & contention ſhould be made hereabout.

In all this, I embrace and applaud this Chriſtian and brotherly moderation and holy deſires of Peace: thus it becomes Chriſtians, thus it becomes Divines. I am much deceived, if this modeſt and ſeaſonable appeaſing and calming of men's minds doe's not promiſe a firme and perpetuall Peace to God's Church. Thou

God of Peace, in thy good time accompliſh it: give eare to the prayers of thy People, and grant that all Chriſtians may be of one heart and one way, till at length we come, by Thee who art the Way, to Thee who art the Life. *Amen, Amen.*

From the Palace at
Exceter. Febr. 25.
1634.

Which is the humble, daily, and devout prayer of

JOS: EXON:

Afterwards the ſame Mr John Dury *ſent unto the* Ld Biſhop *of* Exceter *a Coppy of a certaine pious and peaceable Decree, made & publiſhed by a generall vote at a publike Meeting of the* States *in* Franckfort: *requeſting his Opinion concerning the meanes and manner how this good worke might be advanced: whereunto be had returned him this Anſwer.*

TO

TO HIS MOST FAITHfull, learned, and loving freind Mr JOHN DURY, all *happinesse.*

SIR,

I Have read over, with a great deale of delight, the Transcript you sent me of that Decree for Peace, which was lately signed by all the Protestant States and Delegates assembled at *Francfort*: than which Decree, nothing (in my Opinion) could possibly have been devised more full of prudence and religion: nor doe I see (as the case now stands) what more could be once hoped for; or what could possibly have beene

propoſed and reſolved upon that might more conduce to the advancement of the publike Peace, which all good men ſo much wiſh and deſire. Thus it was meet that the holy Citizens of God's Church, that pious Princes and Peeres ſhould thus carefully provide for the Peace and ſafety of Chriſtendome. And bleſſed be God, the beſtower of every good gift, the Author of Peace, who did put into their noble hearts thoſe holy deſires and purpoſes: may the ſame good God be pleaſed, at length to finiſh this his owne work ſo hopefully begun, and crowne it with ſucceſſe. And truely neither our prayers nor our utmoſt endeavours ſhall ever be wanting hereunto: neither know I well upon what hopes it is, but methinkes my mind doth confidently promiſe and præſage a happy iſſue to this holy enterpriſe. For indeed what a ſmall and ſlender hedge is it, which now divides and part's us? We doe all of us of the Reformation, receive and approve the ſame Scriptures, the ſame Creeds, the ſame *Auguſtane* Confeſsion: onely in one Arti-

cle

cle the ſenſe is ſo doubtfully expreſſed, that the Author himſelfe did not thinke it ſafe to adhere to the letter of it. The foundation of the Chriſtian Faith is, amongſt us all, one and the ſame, entire and unſhaken; there's not ſo much as one ſtone in it, or the leaſt peice of cœment, about which any queſtion either is or can be made. Upon this Foundation there are built certain Points of Schoole-divinity, about which alone we ſo hotly contend: but what are theſe to a Chriſtian? What are theſe to Salvation? In what a ſafe and quiet ſtate might the affaires of Chriſtendome have been, if ſuch nice Diſputes of curious and over-buſie heads had never been heard of; if learned men could have contented themſelves with ſome generall formes of expreſsing the Trueth, and not preſently to have ſifted Divinity ſo over-nearly as they have done?

But ſeeing theſe ſtrifes, which are not onely unprofitable, but very hurtfull and prejudiciall to both ſides, are thus unfortunately raiſed; what better advice can be

thought upon for the ſetling and compoſing of theſe ſtirres, than that the Faith be brought back againe to its primitive ſimplicitie and plaineneſſe, by the publike authority and joynt conſent of the Chriſtian Church? And that in this confuſed mixture and multiplicity of matters of beleife, the Chriſtian world be taught warily to diſtinguiſh betwixt the genuine and proper Articles of Faith, and the leſſe neceſſary additions of Schoole-concluſions: which truely in this very buſineſſe is a matter of no great difficulty to performe. This eſpecially is fundamentall, *Chriſt is both* God *and* Man; and ſo likewiſe this, *Chriſt, God and Man, is truely omniſcient, omnipotent, omnipreſent*: now if any ſhall adde further, *Jeſus Chriſt, according to his humane nature, is omniſcient, omnipotent, omnipreſent*; truely that word [*according*] ſeemes to be farre off from the Foundation; 'tis a Scholaſticall notion, and to be turned over to profeſt Divines; but it is not fit the Salvation of plaine and illiterate Chriſtians ſhould be made to hang and depend upon ſuch a

ſubtle

ſubtle and nice Point as this is. Can theſe knowe, or are they bound to know, how farre the vertue of the hypoſtaticall Union extend's it ſelfe; or what the bounds are either of thoſe faculties or operations which flow from that union of the two natures? Certainely if God had intended this for a neceſſary Point to be knowne by all men, he would not ſo ſparingly and obſcurely have revealed unto his Church a myſtery ſo fundamentall and important. I diſpute not the trueth of the Point, (nor is this pertinent to my purpoſe;) onely I queſtion whether it be of neceſſity to be beleived. Let us view a compariſon betwixt things humane & divine, although what ſimilitude can there betwixt Earth and Heaven? Man conſiſts of a ſoule and a body united one to the other: and yet notwithſtanding, each part hath its ſeverall properties and actions, which are uſually attributed (and that very rightly too) to the whole; the whole man hath the uſe of ſenſe, doth underſtand, eat, walke, ſleep, dye: thus much even ſenſe & reaſon doth

unanſwerably evince: will any man hereupon ſay, that this alſo is of equall neceſsity to be knowne, *man according to his body hath the uſe of ſenſe and reaſon; and according to his ſoule he doth eat, walke, ſleep, and dye?* Truly the ſame that Reaſon is, in reſpect of intelligible matters; the ſame is Faith, in things ſpirituall and divine: I am not ignorant, how much they differ in their Subjects; yet nevertheleſſe the neceſsity of the things which are either to be known or beleived, is alike different in both. Such Trueths therefore as are certaine, ſuch as are neceſſarily to be beleived, and apparently fundamentall, let us all unanimouſly embrace and profeſſe them: as for the reſt, let Divines (if they pleaſe) buſie their heads with them, but let not the plaine & common ſort of Chriſtians trouble themſelves about them more than needs. But if it may ſeeme to make any thing for the publike Peace, that we come as neare as we can one to another in the formes and manner of expreſsion; let us but ſay (as * *Hier: Zanchy* ſometimes alledged out of

* *Zanch. Iudicio de diſſidio Cœne in fine Miſcellaneorum. Quod idem probatur à Zuinglio ibidem citato. Vid. etiam Feildium noſtratem, in lib. de Eccleſ. & Appendice. Vid. lib. 3. de Eccleſia. c. 35. & 42. & Append. part. 1. reſponſ. ad ſecundum caput Higgonii. Vbi etiam citantur Pic. Mirand. Caietanus, alii.*

Innocent

Innocent and the *Schoole-men*) that even Christ's humane nature according to its personall essence is omnipresent, &c. and I see no reason why both sides may not, nay will not readily consent and agree to it. Here let us fixe, let neither side proceed any further beyond this, and wee are safe.

In the Point of the Sacrament this is certaine and fundamentall, that the true and essentiall body and blood of Christ is truely present, offered, and received in that holy Supper: but whether or no it be *corporally* present in the Bread & Wine, whether or no (by a supernaturall vertue of the consecrated Elements) it be *orally* received and eaten, even by wicked and unworthy Communicants, this is a matter of Theologicall Dispute, and such as (in the judgement of *Luther*, *Melanchthon*, *Justus Jonas*, *Osiander*, *Brentius*, *Stephanus Agricola*, yea & of *Oecolampadius*, *Zuinglius*, *Bucer*, *Hedio*) ought not to infringe Christian love and Charity. And upon this promising signe was begun that famous

mous Agreement at *Marpurge*, in the yeare 1529. That likewiſe is well worthy to be kept in perpetuall memory, which is related concerning the meeting at *Witemberge*, in the yeare 1536, by *Ludovicus Rabus* Paſtor at *Ulme*, in his Hiſtory of Martyrs: with whom agree's *Iohn Swecius*, Paſtor at *Conſtance* (cited by *Hoſpinian*) who was there preſent at that time; and 'tis to be ſeen likewiſe in the Engliſh writings of *Bucer*: there were preſent at that Meeting, of the one ſide, *Capito*, *Bucer*, *Muſculus*, and the reſt of the more eminent Divines out of the cheife Imperiall Cities in high *Germany*; of the other ſide, *Luther*, *Philip*, *Ionas*, *Pomeranus*, *Cruciger*, with other Doctors & Preachers of *Witemberge*: and after ſome expoſtulations, and divers Speeches to and fro, wherein both ſides freely & fairely delivered their Opinions, at length *Luther* (ſtepping a litle aſide with his Aſſociates, and conferring with them about it) concluded with theſe words; *If yee beleive and teach, that in the holy Supper the very body and the very blood*

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of Christ is offered, given, and received, and not the bare signes bread and Wine; and that such giving and receiving is true and reall, not onely imaginary, the strife betwixt us is at an end, and we doe acknowledge & receive you as our deare Brethren in the Lord. All this, *Bucer*, *Capito*, and the rest, plainely and freely affirmed: whereupon they joyned hands, and so parted. Indeed the waters were then calme and quiet, not tossed with any stormy and tempestuous winds, and therefore they did clearely shew and represent the face of Trueth. Why doe not we in like manner now at last begin to be wise? And having passed those tempestuous and troublesome times which afterwards followed, why doe we not sit downe and rest our selves in this old and safe harbour of Peace and Unity?

Concerning the Point of *Predestination*, how doth the Church of Christ groane under the burden of a number of huge & high-swolne Volumes? Yet when wee have done all we can, and wearied our selves and the Christian world with our

These heads are granted on both sides in this Conference.

wrangling pens, his will ſtill remaine to be knowne and beleived by all men. 1. that God from all eternity out of his meere good pleaſure did immutably elect ſome unto Salvation. 2. that none were elected by God, nor ſhall be ſaved, who doe not beleive in Jeſus Chriſt, and perſevere in this Faith. 3. that none can beleive in Chriſt, ſave onely they whom God is pleaſed to enable hereunto, and to worke it in them by the effectuall grace of his Spirit. 4. that God did not damne, no nor reprobate any man, but with an eye to ſin: ſo that all the cauſe & the blame of mens Damnation, lie's in themſelves; but the cauſe of Election and Salvation is in the meere grace and mercy of God. Now all this is confeſſed on both ſides. I know right well, there are infinite Queſtions & Controverſies raiſed about this Point. Let every man on God's name enjoy his owne Opinion; I will not preſcribe to any man. For my ſelfe, if any man be deſirous to know what my Opinion herein is, I freely profeſſe my ſelfe to adhere to the Arti-

cles of the Church of England; and to the judgement of our English Divines who voted in the Synod at *Dort* (wherein my selfe was present.) But what is there in this profound Point, about which vulgar and illiterate Christians need to trouble themselves, save onely that plaine & obvious Truth confest by all? For the rest, let Divines dispute them in the Schooles, but it were well if they would forbeare to medle with them in the Pulpit. How are the very same Controversies, and others of greater waight and moment, still on foot in the Church of *Rome*, and yet so wisely and wilely doe they carry the matter, that the publike Peace is notwithstanding preserved amongst them. Let vs learne wisedome from them who professe nought but enmity towards us. Would but Christian Princes by their Authority decree, & Divines faithfully and moderately containe and keep themselves within these bounds of Disputation and Controversie (bounds indeed large and spacious enough;) wee should have a lasting & firme Agreement,

the Church would flourish in Peace and Tranquillity, and lastly Truth would become victorious and triumph over the common Enimy.

That this may be brought to passe (as we all wish and desire it should) the honourable States and Delegats did very wisely propose and advise that a publike Meeting of peaceable Divines should be summoned and sought for by Invitatory Letters, that the freindly & laudable Conference, which was begun at *Lipswich*, should be reassumed and prosecuted with like modesty as it had formerly been begun; that all such Divines of note & eminence as cannot be present at that meeting should send over their Opinions and advice; that all the Fundamentalls of Religion, necessary for Salvation, should be determined, and all other Points laid aside, and turned over to the Schooles (if need should require;) that in the meane time men's tongues and pens should be enjoyned moderation or else silence; that lastly publike Prayers should be solemnly made

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in the Churches of both ſides for the ſucceſſe of this good worke. Let but theſe things be done with an upright heart, in the feare of God, and wee need not doubt of a happy iſſue: it is God's own Cauſe, he will not be wanting to himſelfe.

For you, Mr *Dury*, who have hitherto with ſuch zeale, ſuch unwearied paines, ſo many dangers, ſo great charges, proſecuted this Deſigne ſo well pleaſing to God, his Angells, and men; truly you have deſerved ſo well of the whole Church, as that all good men muſt acknowledge themſelves much indebted to you. Goe on (worthy Sir) with your great undertakeings, and put a period to this good worke: or rather, may the great God of Heaven & Earth doe this for you and us all; and may he ſtill preſerve and proſper you in theſe travailes and labours of yours. Farewell from

Your loving freind

JOS: EXON:

THE OPINION OF THE MOST REVEREND FATHER IN GOD James Usher Lord Arch-Bishop of Armagh and Primate of *Ireland*, with some other Reverend Bishops in *IRELAND*;

REverend and much respected Brother in Christ; Wee had long since by common consent made ready an Answer to your former Letters which you writ unto us severally some Moneths agon: but being desirous to have likewise a generall Subscription to it according to that agreement which should be betwixt fellow-brethren of the Clergy, we deferred the sending of it somewhat the longer in hopes of a meeting. You desire us now in your

your ſecond Letter dated from *London March* 20. that we would give you our Opinion concerning the Conference at *Ipſwich*; the rather, becauſe that Conference is likely to have ſome effect and influence upon the buſines you have in hand. Thus therefore; that meeting (though it was called for other ends and reaſons) yet ſeeing it was holden with ſuch good ſucceſſe, and that the cheife Divines of both ſides had ſo faire & freindly a Conference, heard one another with ſuch patience, & parted with ſuch love and brotherly affection, it is a very good ſigne that this matter is from the Lord, and from this good beginning who can chuſe but hope for a happy and ſucceſſefull iſſue?

But yet notwithſtanding, they parted differing about three Points: it is well that they differd but in three; & 'tis better yet, that even in thoſe three Points they agreed in moſt things, and ſuch as are of greateſt moment; nor was their difference ſo much about the thing it ſelfe, as about ſome Formes of expreſſion, which for the

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moſt part we cannot ſo eaſily forget and caſt off after we have been long accuſtomed to them. For ſeeing it is confeſt on both ſides, that Chriſt hath two natures in one perſon, ſo inſeparably united that neither can they be divided, nor are they confounded, but ſtill remaine diſtinct and ſeverall without all mixture or æquality (ſo much as of their Properties,) to what end is it to quarrell about improper and figurative Propoſitions? ſo likewiſe in the *Euchariſt*, ſeeing they both agree that the Faithfull doe eat not only the fruit and benefit, but the very eſſence (*or Subſtance*) of Chriſt's body; and that on God's part the Sacraments are exhibited entire & perfect, the thing ſignified together with the ſign, what doe they contending about Hypocrites and unbelievers? 'tis all one as if Phyſitions ſhould fall a diſputing about a dead man, whether or no the Potion he tooke hath any operation upon him. There remaines yet that other much controverted Queſtion touching *Predeſtination*; and yet even in this too it would be no hard

matter for them to be reconciled, were but ſpleen and partiality laid aſide, and in the roome thereof a reverent and modeſt feare how we pry too farre into God's ſecret Counſells, placed and planted: ſeeing the beſt and ableſt Divines of both ſides acknowledge, that in many Queſtions about this Myſtery we muſt be faine to take up St *Paul's* exclamation, *O the depth!* and that 'tis both lawfull & ſufficient for them to reſt and hold together in thoſe cleare & undoubted Trueths, namely, that the Election of ſuch as ſhall be ſaved, was made in Chriſt; that the deſtruction of all ſuch as periſh, is from themſelves; that Salvation is from God; that Faith (yea even foreſeen Faith) is not from our ſelves, it is the gift of God; that we may not boaſt of any thing, ſeeing we have nothing of our own; all muſt be aſcribed to God: as *S. Cyprian* of old devoutly and pithily ſpake.

Thus you have, both what we hope & conceive of the Conference at *Lipſwich*. But the moſt principall and ſpeciall thing, which ſhould be earneſtly preſt and inculcated,

cated, is this, that in Divine matters, especially in such high and difficult mysteries as these are, which are rather to be adored than pried into, we ought to have a certaine and set Rule to speake by, as *S. Austin* sometimes prudently and piously counselled. & therefore it would be a very safe and good course for us to refraine from all novell and new-fangled expresions, and to confine the liberty of Prophecying to such Formes and Phrases as the holy Scriptures doe furnish us withall. It remaines, that wee earnestly beseech the God of Peace to *bruise Satan under our feet*; & that *shortly*: unto which God we heartily recommend you (Reverend Brother) & rest

May 14.
Anno 1634.

Your most affectionate freinds

JAMES ARMAGH.
WILLIAM KELMORE.
JOHN ARDAGH.

THE JUDGEMENT OF THE same right Reverend Father, the Lord Arch-Bishop of ARMAGH, delivered in a Sermon of his preached before K. IAMES at *Wanstead*, Iune 20th, 1624.

IF at this day wee should take a survay of the severall Professions of Christianity, that have any large spread in any part of the world (as of the Religion of the *Romane* and the *Reformed* Churches in our Quarters, of the *Ægyptians* and *Æthiopians* in the South, of the *Grecians* & other Christians in the Easterne parts,) and should put-by the Points wherein they differ one from another, and gather into one body the rest of the Articles wherein they doe all generally agree; wee

ſhould finde, that in thoſe Propoſitions which without all Controverſie are univerſally received in the whole Chriſtian world, ſo much trueth is contained, as being joyned with holy obedience, may be ſufficient to bring a man unto everlaſting ſalvation. Neither have we cauſe to doubt, but that *as many as doe walke accor-* Gal. 6. 16.
to this rule (neither overthrowing that which they have builded by ſuperinducing any *damnable hereſies* thereupon, nor otherwiſe vitiating their *holy Faith* with a lewd and wicked converſation) *peace ſhall be upon them, and mercy, and upon the* Iſrael *of God.*

THE

THE OPINION OF SOME FAMOUS DIVINES OF the FRENCH Church.

THat which hath been the constant and earnest wish of all good men for these hundred yeares past, and which by all wise men hath been esteemed worthy to be purchased at any rate and with any paines though never so great; this (we heare, to the exceeding great joy of our hearts) is at this day endeavoured by some worthy servants of Christ with singular zeale, and not without good hopes of a happy successe: to wit, that the *Protestant* Churches which differ

differ one from another about ſome Points of Religion, laying aſide or at leaſt moderating on both ſides their over-tenacious adhering to their own Opinions, may now at length be united and made up into one body. We being much joyed with this welcome newes, firſt of all we render all poſsible praiſe and thankeſgiving to almighty God the giver of all good things, that he hath been pleaſed to put ſuch good thoughts and intentions into the hearts of his ſervants; and wee moſt earneſtly beſeech him, that his bleſsing may goe along with this good deſigne, & crowne it with ſucceſſe: next, we returne many thanks to thoſe our reverend and worthy Brethren and fellow-Miniſters, who have put their hands to this worke; and we doe highly applaud and admire their faithfulneſſe, zeale, charity, and ſingular magnanimity & courage herein. What a brave and noble ſpirit doe's it argue in them, that they could once hope for an Unity and Peace of our Churches in theſe deſperate and diſtracted times? Or that they

they durſt venter upon a matter of ſuch difficulty, which had ſo often been attempted heretofore by men of great abilities, but could never be brought to paſſe? What the event of this ſo great and good a deſigne will be, is in the ſole power & pleaſure of almightie God: but ſurely the very endeavouring and intending of ſo good a worke deſerve's no litle commendation: for, the bare purpoſe or having in one's heart and thoughts matters of great concernment, and ſuch as may make for the good of Chriſt's Church, is a great and good worke, & never faile's of its reward from our bountifull God; although there be good cauſe to hope, that the paines which learned men take hereabout ſhall even with men too have its fruit & effect. For, now that they have ſpent their ſpirits and heat of contention, & wearied themſelves with long ſtrife and variance, it is more than probable that they will now at laſt entertaine thoſe Counſells of Peace which they have hitherto out of ſpleene and paſsion rejected and ſet light by. Be-

ſides, that moſt ſharp plowſhare of God's judgement wherewith for almoſt theſe fourteene yeares he hath furrowed and plowed up the *French* and *German* Churches, hath ſo ſubdued & broken up men's minds on each ſide, that never was there a more fit and ſeaſonable opportunity for ſowing and caſting in the ſeeds of Unity and Peace, than now. Wee cannot chuſe therefore but greatly approve, commend, and admire the purpoſes and endeavours of thoſe worthy men who have imployed their paines in ſo neceſſary a worke: but ſince we underſtand how that they are deſirous to knowe more particularly what our Opinion is of this whole buſineſſe, let us proceed to ſet downe (as breifly and plainly as we can) our judgement herein.

Indeed it were much to be wiſhed, that they who profeſſe themſelves Chriſt's Diſciples and followers, would all think and ſpeake alike of matters ſpirituall and Divine; *perfectly joyned together in the ſame minde and in the ſame judgement*, (as S. Paul exhorts his *Corinthians*.) But ſince there is

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ſo much weakneſſe in man's underſtanding, and ſo great difficulty in Points of Divinity, that this perfect and abſolute agreement betwixt pious men is a thing not to be had or hoped for in this world; in the next place it were to be wiſhed, that they would agree and be of the ſame beleife about the maine & principall Heads of Religion: and for other matters which are of leſſe moment and uſe, and ſuch as do not any way make either for holineſſe of life, or comfort of men's conſciences, & conſequently doe not neceſſarily pertaine to Chriſt's kingdome (which conſiſts in thoſe two things) that they would in ſuch wiſe beleive them, as to beare with others who diſſent frō them about ſuch Points. For as we ſee in civill & ſæcular matters, the beſt Stateſ-men are not alwaies of the ſame Opinion concerning the affaires of the Commonwealth; ſo likewiſe in the Church, ſo long as the ſumme and ſubſtance of Religion is agreed upon & maintained, no matter though in ſome other Points the judgements of the Faithfull be

various and different. That this is lawfull, both the thing it ſelfe loudly proclaimes it, and *S. Paul* confirmes it; who doe's not only permit but command us (more than once) to beare with ſuch as differ from us in their Opinions: and 'tis the common and generall Opinion of all ſuch Divines as have been of any note and eſteem in the Church ever ſince our Saviour Chriſt's times downe to this preſent age.

Rom. 15. 1. Phil. 3. 15.

Yet is not this ſo to be underſtood, as if all manner of Differences in Religion were to be tolerated: for even the ſame Apoſtle denounceth an *Anathema* againſt ſuch as ſhall preach any other Goſpell than that which he had preached, and the moſt moderate amongſt the Fathers of the Chriſtian Church have alwaies conſtantly held, that we are to ſhunne and avoid the company of Hereticks. For there bee ſome Opinions of thoſe men who differ about Religion, which overthrow the very foundation of our Salvation, & deſtroy either that Piety or that Charity which wee are commanded by God's word to

practiſe

practise towards God and men: such are the erroneous Doctrines of *Romanists*, who will have that religious worship given to creatures, which God hath reserved peculiar to himselfe; who make our Faith to rely upon the judgement and authority of men; who severall waies overthrow the Preistly office of Jesus Christ; in a word, who have with their own inventions so stained and deformed the whole Christian Religion, that they have left no one part in it sound and untainted. Such likewise are the Opinions of *Socinians*, who (to let passe their other Positions) deny our Lord and Saviour Christ Jesus to be truely God: and if once you take away his Divinity, it will necessarily follow, that either wee worship a creature, or else that we doe not worship the sonne of God, both of which are manifestly repugnant to those Truths which are delivered to us in holy Writ as absolutely necessary to Salvation. We conceive therefore that no Peace in way of Religion can be had with these men, nor with

any others who maintaine any Errours of this nature, till they ſhall renounce theſe their private Doctrines. But for thoſe who hold ſome erroneous Opinion which yet may conſiſt with Piety, & Charity, and all Chriſtian duties belonging thereunto, we think (as *S. Paul* ſeeme's to have determined) a Communion may be held with them. Wee may mildly admoniſh ſuch, and when opportunity is offered, diſcreetly reprove and inſtruct them; but to caſt them out of the Church, and (for no other cauſe) to curſe and excommunicate them as men in a deſperate and damnable eſtate, this (in our opinion) is neither fitting nor lawfull to be done.

Now to apply this to the matter in hand, we conceive that to this latter ſort all thoſe Controverſies doe belong which are agitated amongſt Proteſtant Divines, touching *Chriſt's preſence in the Sacramentall ſignes*, touching *divine Predeſtination*, and ſome few other Points. For they doe agree in all ſuch Points as conduce either to Piety towards God, or Charity towards

wards men; they maintain on both sides, that the Scriptures are of divine inspiration, that they are perfect, perspicuous, and authenticall; they detest with one heart & mouth the Tyranny, and pernitious Doctrines of the Pope, and they equally keep off from entertaining a Communion with him; they have the same Sacraments; they worship the same Christ; they professe the same righteousnesse and holinesse in this life, and they expect the same glory in the life to come: in a word, so great and so wonderfull an agreement is there betwixt them about all saving and necessary Doctrines, that (did not the history of their affaires, and those bitter contentions which have hitherto (more is the pitty) been fomented amongst them, witnesse the contrary) there's no man but would thinke they had a meeting at the beginning, and by common counsell & consent agreed upon the same Confession of Faith. In such a multitude of mysteries, who can chuse but admire that there should not be above one or two Points wherein

wherein they did not fully agree? For even about the Eucharist, which is the maine matter of this woefull Division, they both of them grant that 'tis a Sacrament not a Sacrifice; that it is to be eaten, not worshipped; both the two kindes instituted by our Saviour Christ (to wit bread and wine) are neither transubstantiated nor divided one from the other by either side; they both acknowledge the same use and end of this holy Rite, to wit the commemorating of Christ's death, & the partaking of his body which was crucified, and of his blood which was shed for us: There is onely one thing about which they disagree, namely the manner how Christ's body is given to us and received by us in that Sacrament; the thing is the same on both sides, onely the manner of it is divers. This Difference, though it be but small, yet is it not (wee confesse) altogether of no moment: but that it should be of so great moment, as that it ought to make a breach of charity and affection amongst Brethren, a duty so useful

and

and neceſſary to the Chriſtian world, and ſo miraculouſly wrought amongſt them by the hand of Heaven, this we utterly deny. Neither doe We alone deny it: to ſay nothing of our Brethren in *Poland*, and almoſt all the *Germans* which hold with us, who (as it is well knowne to all men) ever did, and at this day doe make the ſame reckoning and account of that Controverſy as we but now did; to ſay nothing likewiſe of thoſe famous Divines of both ſides in *Saxony* and *Brandenburge*, who (as we have been informed) were lately of the very ſame opinion concerning theſe Points, when they had fairely diſcuſſed them at *Lipſwich*, whither they were come with their Princes. But one thing there is which we cannot here omit to mention, a matter perhaps not ſo well knowne to forraine nations, yet ſuch a matter it is as we confidently beleive will be moſt welcome and acceptable to all good & peaceable men, to wit that the Reformed Churches here in *France* (whereof there are good ſtore) have alwaies been of thatſame

Opinion touching theſe Controverſies, & they have given teſtimony of this their Opinion, both heretofore ſundry waies, and likewiſe now very lately by an expreſſe Decree made in a generall Synod held here at *Charenton* neare *Paris* in the yeare 1631. For when, upon occaſion of a citizen of *Lions* (unto whoſe daughter a certaine young *German* of the *Auguſtane* Confeſſion, as they call it, was a ſuiter) it was queſtiond, how we are to account and eſteeme of ſuch as are commonly termed *Lutherans*; all the Brethren which were there met, out of all the Provinces of *France*, and ſent thither from their ſeveral Churches, did unanimouſly vote thus; *That ſeeing the Churches of the* Auguſtane *Confeſſion doe agree with the other Reformed Churches in all the Principles and fundamentall Points of true Religion, and that in their Diſcipline and forme of Divine worſhip there is neither Idolatry nor Superſtition: ſuch of the Faithfull of that Confeſſion as ſhall with the ſpirit of Charity and in a truly peaceable way joyne themſelves unto the publike Aſſemblies*

of

of the Churches in this Kingdome, and desire to communicate with them, may, without the abjuration of their former Opinions which they hold contrary to the beleife of these Churches, be admitted to the holy Table, contract marriages with the faithfull of our Confession, and present themselves in the quality of Godfathers to the children which shall be baptized; upon their promise given to the Consistory, that they will never solicite such children, directly or indirectly, against the Doctrine beleived and professed in our Churches, but shall content themselves with giving them instruction onely in those Points wherein we all agree.

We are not ignorant, how that many objections may be made against this Decree by such as have a mind to contend & cavill: but such objections they are, most of them, as have but litle strength and validity in them, and such as can no way stand in comparison with those waighty reasons wherewith the Christian Faith and Charity doe furnish us. It is not our purpose to insist on every particular; onely in general, we think it not amisse to put men

in minde of two things, which if they were obſerved with that care as it fitting, both ſides perhaps would henceforth judge more mildly and charitably of each other than hitherto they have done.

Firſt then, ſpeciall heed would be taken by us, that the aſſertions and Opinions of private men, though Doctors, though of never ſo great eſteem and repute amongſt their own men, be not father'd on that whole Church wherein ſuch men live, as the common and generally received Doctrine of them all. For what can be imagined more unequall, than that one man's crime, or commendation, ſhould be imputed to all? and what by him hath been ſpoken well or ill, ſhould be rewarded or puniſhed in others, who were ſo farre from deſerving any ſuch matter, as that many times ſuch things are faſtned on them as they never ſo much as once heard of from others, or once thought thereupon themſelves. The generall Doctrine of each ſeverall Church is laid downe and compriſed in publike Confeſsions, ſeverall for each

each ſide; Their's (namely the Doctrine of the *Lutheran* party) in the *Auguſtane* Confeſsion (as they terme it;) that of the other ſide, in many ſeverall Confeſsions, diverſly expreſſed according to the diverſity of Countries and Kingdomes. From theſe are we to judge and eſteeme what is held and maintained by both: ſeeing they doe all profeſſe themſelves to aſſent and adhere to theſe, and that they will live & dye in this Faith. But (for ought I know) neither doe they ſo generally approve the writings of *Brentius* or *Chemnitius*, nor doe theſe ſo farre magnifie *Piſcator* or *Beza*, as if they would that whatſoever is affirmed by thoſe men, ſhould be admitted and acknowledged as the common and neceſſary Faith of all Chriſtians. Nay ſo farre are they both of them from this folly, that they themſelves freely reprove and cenſure their own men, and mark out many paſſages in their writings, as different from the common and received Doctrine of their Church. Whence it follow's, that the ſayings of ſuch men, whoſoever

ſoever they be, are unjuſtly, and (to ſpeake the moſt favourably of it) prepoſterouſly fatherd on the whole Church in which they lived. And yet notwithſtanding, what elſe are all thoſe Tenents with which Proteſtant Divines caſt one another in the teeth, with which they upbraid one another as if they were the publike and generall faults of the two adverſe parts, and for which they ſo labour to draw one another into envy & contempt? I ſay, what elſe are they but the private Poſitions of ſome particular Doctors on both ſides, vented many times either in choler and paſsion, or out of a vehement zeale to maintaine their Cauſe, when they were hard preſſed & put to it either with the difficulty of the things themſelves, or the ſubtilty of an acute adverſary; and ſo, ſpake rather out of neceſsity than judgement and premeditation. For truely ſo ſound and untainted are the publike Confeſsions of our Churches on each ſide, that there is very litle and hardly any thing which either of them can finde wanting in

in the other's Confeſsion. Our Divines in *Germany* doe commend the *Auguſtane* Confeſsion; and no doubt but our Brethren the *Lutherans* will in like manner approve of ours, for the farre greater part of it, would they but once be pleaſed to read it over impartially without paſsion and prejudice. Certainly neither in that Confeſsion of theirs ſhall any man meet with that *Vbiquity* of Chriſt's body, which wee condemne in *Lutheraniſme*; nor in this of ours, that *Stoicall Fate* ſo much objected againſt us.

But a ſecond fault there is, very frequent amongſt men of both ſides, and almoſt hereditary, which ought (as we conceive) with all care and diligence to bee ſhun'd and avoided in this buſineſſe: namely, that they who maintaine any Poſition, ſhould not bee thought to hold whatſoever ſeemes to us to follow thereupon by the rules of diſputation. For it often fall's out, that he who hold's a Principle from which ſuch a Concluſion is inferred, may notwithſtanding be utterly ignorant

norant of that which is inferred from his Principle. For inſtance, he that firſt obſerved the Loadſtone to point towards the North Pole, did not forthwith perceive all the ſeverall experiments that have been afterwards made from thence for the uſe and benefit of Navigation: for Concluſions lye hid and buried in their Principles, nor are they deduced thence without ſome paines and ſtudy. He therefore who holds ſome Principle, and withall doth either not heed and regard it; or elſe conſiders it, but with an Intellect which is either dull or prepoſſeſſed with anger or affection or ſome other paſsion, this man, from that Principle of his which hee underſtand's, doth not ſtraightway underſtand whatſoever may be knowne and concluded from it. Thus they who live in the Papacy, having their mindes bewitched (that I may ſo ſpeake) with the authority of their Leaders, though they grant with us that the ſinnes of men are moſt fully expiated by that ſacrifice offered up by Chriſt on the Croſſe, yet can they

they not hence conclude (although it evidently follow hereupon) that their Sacrifice of the Altar is vaine and ſuperfluous. Now as he who underſtand's ſome one Trueth, is ſometimes ignorant of other Trueths which are conſequent thereupon: ſo likewiſe he who hath ſome erroneous Opinion, muſt not therefore be thought to hold and maintaine all the abſurdities that may be inferred from it: for there's the ſame account to bee made of conſequences either way. Thus *Tertullian* of old, and many of the ancient Fathers, taught that the humane ſoule is derived from the Father to the Sonne by way of propagation; but that 'tis mortall, which followes upon the former, this they were ſo farre from granting, that they did alwaies expreſſely deny it. As therefore wee doe not ſay that the Papiſts doe therefore deny their Sacrifice of the Altar, becauſe they grant (as we doe) the perfection and ſufficiency of that Sacrifice which was offered up by Chriſt on the croſſe, though in all good conſequence this overthrowes

that ſacrifice of theirs: ſo neither doe we think that *Tertullian*, & others of the ſame Opinion touching the originall of man's ſoule, ought to be charged for holding the Soule to be mortall, becauſe this latter errour ſeeme's to be deducible from the former.

Now then how extreme faulty in this kinde Divines of both ſides have beene, who is there that ſee's not? For we commonly charge our Brethren (the *Lutherans*) with *Eutychianiſme*, (though they in the meane time deny and diſclaime it,) becauſe this errour, as we think, follows upon their Doctrine concerning the Lord's ſupper: they againe on the other ſide, ſtick not to charge us with I knowe not what monſtrous Opinions, as if we made God the author of all ſin and wickedneſſe, (aſſertions which we juſtly abhorre & tremble at,) becauſe they perſwade themſelves that this may be gathered from our Doctrine about God's Prædeſtination and Providence. Wee will not here diſpute whether theſe things be rightly inferred yea

yea or no from our ſeverall Tenents and Opinions on both ſides: it ſufficeth, that whatſoever they be, whether juſtly or unjuſtly pin'd upon our Opinions, they are denied by us both: nor can we ever be induced by any arguments whatſoever, to grant that they are agreeable and conſonant to our Faith. For ſo long as this is done (as indeed it is,) it is manifeſt from what hitherto hath been delivered, that neither can they without injuſtice and calumniation bee charged with *Eutychianiſme*, nor we with thoſe monſtrous and damnable Opinions, although both theſe errours could by true & ſolid conſequence be concluded from our ſeverall Poſitions, (which yet neither ſide will ever confeſſe for their own part.)

Seeing therefore that all or moſt of thoſe Doctrines which the one ſide taxeth in the other as pernicious and ſuch as cannot conſiſt with Salvation, are but either the private Opinions of ſome particular men, or elſe but Corollaries and concluſions violently wreſted by force of argument out

of their ſeverall Opinions, would but men (as in reaſon they ought) forbeare to father any thing on either ſide ſave onely that which their whole Churches expreſly owne and profeſſe for their received Opinions, it would be very eaſie to maintaine that all the Diſpute and Controverſie which is in agitation betwixt them, is ſuch as may be tolerated, and that there is not any thing contained in the Faith and Doctrine of either ſide which overthrowe's Salvation.

Now were but this once agreed upon and beleived on both ſides, there would remaine litle or no difficulty in this whole buſineſſe wherein worthy men doe at this preſent employ themſelves, namely of ſetling Peace and Unity amongſt our Churches. For ſeeing there are but two waies poſsible of being reconciled; either, that one ſide ſhall renounce their private Opinions, and come over to the other, or elſe, that both ſides ſhall joyne together, retaining their ſeverall Opinions, and by a mutuall condeſcending ſhall each of them tolerate

lerate that which they dislike in the other's Doctrine, especially if it be such as cannot be altered without perill and damage to a whole Church; the former of these two waies (as we conceive) is not now to be stood upon, whereof triall hath been heretofore made not onely without successe but with much danger & harme, as appeares sufficiently from those many Disputations & Conferences which have been held betwixt both sides during this whole Age; whereby hatred and & enmity hath been ingendred rather than extinguished, and the number of Controversies rather increased than diminished. Wee must therefore betake our selves to that other way of being reconciled, and in it must we employ all our paines and cares & studies, as being indeed both the only easie and lawfull way, yea and necessary too in our judgement. And that wee may at length attaine unto this, it would not be amisse (as we conceive) to proceed after this manner and method; first, wee must endeavour that a kinde of Truce and

Ceſſation from our ſtrifes & contentions may be agreed upon and enjoyned the Divines of both ſides, and that they be ſtirred up and exhorted to take this whole buſineſſe into conſideration: this being obtained, in the next place ſpeciall diligence muſt be uſed, that after a meeke, freindly, and moſt perſuaſive manner it be made appeare to all, that we are not at variance about any fundamentall Point of Chriſtian Religion, or ſuch wherein men may not ſafely be of either Opinion without hazarding their ſalvation: and here men muſt be very carefull that they refraine from all intricate Queſtions, and trifling Diſputes, (ſuch wherein the Schoolemen have ſpent ſo much paines, mincing and mangling every thing into I know not how many peices, & then handling every peice ſeverally,) which ſerve for no other end ſave onely to torture & torment mens mindes, but no way make for edification. Would but God be pleaſed ſo farre to proſper theſe endeavours as that thus much may be once brought to paſſe, wee make

no

no doubt but every man would then readily wiſh for this much-deſired Communion, which none ever ſhunn'd or refuſed but out of a kinde of Religion and Conſcience, conceiving it unlawfull to entertaine a Communion with any that are not of the ſame beleife and Opinion with themſelves: ſo ſoone as men on both ſides ſhall be wrought off from this ſuperſtitious conceit, they will gladly run and ruſh (as it were) into one anothers armes and embraces. For it cannot be imagined that there is any man, either of the one ſide or the other, ſo ſtupid & void of all reaſon & & Religion, but knows how foul & ſcandalous a thing, how hurtfull to both ſides, how dangerous and pernitious to the whole Chriſtian world this Schiſme is which hath hitherto divided and diſtracted us; on the other ſide, how ſweet, how beneficiall, both to our ſelves & all others, Unity and Peace would be, ſo it might be had without loſſe of Faith and Salvation. And truely the way to ſetle this Unity (were we but once come to that) is plaine and

and eaſie. For ſeeing we doe both of us (by God's grace) equally acknowledge and beleive the Goſpell of our Lord Jeſus Chriſt penned by his Diſciples; and ſeeing we confeſſe, that whatſoever is of neceſsity for ſalvation to be beleived or done by us, it is all clearely and plainly laid downe in this Goſpell, what hinder's why we may not joyntly confirme and ratify thoſe Articles wherein we both agree? & for thoſe other Points about which wee differ, wee may expreſſe them in ſuch words and phraſes as the ſacred Scriptures afford us, and not ſuffer our men to enquire any further, or conteſt about thé. For if it be true which we both confeſſe, that all thoſe heavenly myſteries which muſt neceſſarily be knowne by us, are clearely revealed in God's word, doubtles then we may content our ſelves with ſo much as the Scripture has delivered, and wee may ſafely forgoe all other Points wherein the Scripture is ſilent. Let therefore all the Heads of matters in Diſpute amongſt us be laid downe and expreſſed in

a certaine and ſet Forme, ſuch as may give ſatisfaction to both parties, made up wholly (if it be poſsible) of Scripture-words: and let no man require from his Brother any more beſides it: if any man have attained to a further degree of knowledge, let him keep his knowledge to himſelfe; and let him not deſpiſe the weakneſſe and ſimplicity of others who have not made ſo great a progreſſe in knowledge as himſelfe. As for Rites and Ceremonies wherein the forme of divine worſhip and the Churche's Diſcipline are contained, we conceive it fit that every Church ſhould be left to her owne judgement and liberty herein, and that no innovation be made about ſuch matters.

Hereafter, if it ſhall pleaſe God, when time ſhall have confirmed and ſtrengthened this Union, there may be compiled, by the joynt conſent and advice of all, a common Liturgy; which would be both a token and bond of Peace. For the preſent, we ſhall think our paines well beſtowed, if at this firſt attempt we can prevaile with

both ſides to tolerate mutually out of Chriſtian Charity ſuch differences of Opinion as are betwixt us either in Doctrine or Diſcipline (which truely are but ſmall & altogether unworthy to occaſion ſuch a Rupture and Breach betwixt us,) and ſo at length to acknowledge one another to be (as indeed we are) Brethren in the Lord.

Thus much we thought good to ſpeak in breife touching this matter, that our reverend Brethren, who are well affected to the publike Peace, may underſtand how ready & willing wee are to concurre with them in this pious and Chriſtian worke. And though our meane abilities and the preſent ſtate and condition of our affaires be ſuch, as that wee cannot performe ſuch ſervice in it as is meet and requiſite, yet ſhall our earneſt prayers alwaies accompany the labours and endeavours of thoſe reverend men who are or ſhall be employed therein: and we ſhall account that day moſt happy, wherein we ſhall behold Brethren (having buried all

ſtrifes

ſtrifes and contentions) joyne hands and hearts, and dwell together in the ſame *Jeruſalem*; by this faſt and firme Communion, anticipating (as it were) & foreacting here upon earth that everlaſting Unity and Concord which we ſhall hereafter enjoy in Heaven. AMEN.

FINIS.

11

COOPERS HILL.

A Poeme.

Sir John Denham

August 5th

London Printed for *Tho. Walkley*, and are to be ſold at his ſhop at the Signe of the Flying Horſe between York-houſe and Britaines Burſe. 1642.

COOPER'S HILL

A Poëm.

Coopers Hill.

SUre we have Poets, that did never dreame
Upon Parnaſſus, nor did taſte the ſtreame
Of Helicon, and therefore I ſuppoſe
Thoſe made not Poets, but the Poets thoſe.
And as Courts make not Kings, but Kings the Court,
So where the Muſes and their Troopes reſort,
Parnaſſus ſtands, if I can be to thee,
A Poet, thou Parnaſſus art to mee.
Nor wonder, if (advantag'd in my flight,
By taking wing from thy auſpicious height)
Through untract wayes and ayry paths I flye,
More boundleſſe in my fancy then my eye,

Exalted to this height, I firſt looke downe

Paules. On *Pauls*, as men from thence upon the towne.

Maſter Waller. *Pauls* the late Theme of ſuch a Muſe, whoſe flight
Hath bravely reacht and ſoard above thy height:
Now ſhalt thou ſtand, though Time, or Sword, or Fire,
Or Zeale (more fierce then they) thy fall conſpire,
Secure, while thee the beſt of Poets ſings,
Preſerv'd from ruine by the beſt of Kings.
As thoſe who rais'd in body, or in thought
Above the Earth, or the Ayres middle Vault,
Behold how winds, and ſtormes, and Meteors grow,
How clouds condenſe to raine, congeale to ſnow,
And ſee the Thunder form'd, before it teare
The ayre, ſecure from danger and from feare,

London. So rais'd above the tumult and the crowd
I ſee the City in a thicker cloud
Of buſineſſe, then of ſmoake, where men like Ants
Toyle to prevent imaginarie wants,
Yet all in vaine, increaſing with their ſtore,
Their vaſt deſires, but make their wants the more.

As

As food to unſound bodies, though it pleaſe
The Appetite, feeds onely the diſeaſe,
Where with like haſte, though ſeverall wayes they runne
Some to undoe, and ſome to be undone:
While Luxurie, and wealth, like Warre and Peace,
Are each the others ruine, and increaſe,
As Rivers loſt in Seas ſome ſecret veine
Thence reconveighs, t here to be loſt againe.
Some ſtudy plots, and ſome thoſe plots t'undoe,
Others to make 'em, and undoe 'em too,
Falſe to their hopes, afraid to be ſecure
Thoſe miſchiefes onely which they make, endure,
Blinded with light, and ſicke of being well,
In tumults ſeeke their peace, their heaven in hell.
Oh happineſſe of ſweet retir'd content!
To be at once ſecure, and innocent.
Windſor the next (where *Mars* with *Venus* dwels, *Windſor.*
Beauty with ſtrength) above the valley ſwells
Into my eye, as the late married Dame,
(Who proud, yet ſeems to make that pride her ſhame)

When Nature quickens in her pregnant wombe
Her wiſhes paſt, and now her hopes to come:
With ſuch an eaſie, and unforc'd Aſcent,
Windſor her gentle boſome doth preſent;
Where no ſtupendious Cliffe, no threatning heights
Acceſſe deny, no horrid ſteepe affrights,
But ſuch a Riſe, as doth at once invite
A pleaſure, and a reverence from the ſight.
Thy Maſters Embleme, in whoſe face I ſaw
A friend-like ſweetneſſe, and a King-like aw,
Where Majeſtie and love ſo mixt appeare,
Both gently kinde, both royally ſevere.
So *Windſor*, humble in it ſelfe, ſeemes proud,
To be the Baſe of that Majeſticke load,
Than which no hill a nobler burthen beares,
But *Atlas* onely, that ſupports the ſpheres.
Nature this mount ſo fitly did advance,
We might conclude, that nothing is by chance
So plac't, as if ſhe did on purpoſe raiſe
The Hill, to rob the builder of his praiſe.

For

For none commends his judgement, that doth chuſe
That which a blind man onely could refuſe;
Such are the Towers which th'hoary Temples grac'd
Of *Cibele*, when all her heavenly race
Doe homage to her, yet ſhe cannot boaſt
Amongſt that Numerous, and Celeſtiall hoaſt
More *Heroës*, than can *Windſor*, nor doth Fames
Immortall booke record more noble Names.
Not to looke backe ſo farre, to whom this Ile
Muſt owe the glory of ſo brave a Pile,
Whether to *Caſar*, *Albanact*, or *Brute*,
The Britiſh *Arthur*, or the Daniſh *Knute*;
(Though this of old no leſſe conteſt did move,
Then when for *Homers* birth ſeaven Cities ſtrove)
(Like him in birth, thou ſhouldſt be like in Fame,
As thine his fate, if mine had beene his Flame)
But whoſoere it was, Nature deſignd
Firſt a brave place, and then as brave a minde.
Nor to recount thoſe ſeverall Kings, to whom
It gave a Cradle, or to whom a Tombe,

The Mother of the gods.

Edward the third, and the blacke Prince.

But thee (great *Edward*) and thy greater ſonne,
He that the Lyllies wore, and he that wonne,
And thy *Bellona*, who deſerves her ſhare
In all thy glories, Of that royall paire

Queene Philip.

The Kings of France and Scotland.

Which waited on thy triumph, ſhe brought one,
Thy ſonne the other brought, and ſhe that ſonne
Nor of leſſe hopes could her great off-ſpring prove,
A Royall Eagle cannot breed a Dove.

The Garter.

Then didſt thou found that Order: whether love
Or victory thy Royall thoughts did move,
Each was a Noble cauſe, nor was it leſſe
I'th inſtitution, then the great ſucceſſe,
Whilſt every part conſpires to give it grace,
The King, the Cauſe, the Patron, and the Place,
Which forraigne Kings, and Emperors eſteeme
The ſecond honour to their Diademe.
Had thy great deſtiny but given thee skill
To know as well, as Power to act her will,
That from thoſe Kings, who then thy captives were,
In after-times ſhould ſpring a Royall paire,

Who

Who ſhould poſſeſſe all that thy mighty power,
Or thy deſires more mighty did devoure;
To whom their better fate reſerves what ere
The Victor hopes for, or the vanquiſht feare,
That blood, which thou, and thy great Grandſire ſhed,
And all that ſince theſe ſiſter Nations bled,
Had beene unſpilt, had happy *Edward* knowne
That all the blood he ſpilt, had been his owne,
Thou hadſt extended through the conquer'd Eaſt,
Thine and the Chriſtian name, and made them bleſt
To ſerve thee, while that loſſe this gaine would bring,
Chriſt for their God, and *Edward* for their King; St. *George*
When thou that Saint thy Patron didſt deſigne,
In whom the Martyr, and the Souldier joyne;
And when thou didſt within the Azure round,
(Who evill thinks may evill him confound)
The Engliſh Armes encirele, thou didſt ſeeme
But to foretell, and Prophecie of him,
Who has within that Azure round confin'd
Theſe Realmes, which Nature for their bound deſign'd.

That bound which to the worlds extreamest ends,
Endleſſe her ſelfe, her liquid armes extends;
In whoſe Heroicke face I ſee the Saint
Better expreſt then in the liveliest paint,
That fortitude which made him famous here,
That heavenly piety, which Saints him there,
Who when this Order he forſakes, may he
Companion of that ſacred Order be.
Here could I fix my wonder, but our eyes,
Nice as our taſtes, affect varieties;
And though one pleaſe him moſt, the hungry gueſt
Taſts every diſh, and runs through all the feaſt;
So having taſted *Windſor*, caſting round
My wandring eye, an emulous Hill doth bound,
St. *Annes Hill.* My more contracted ſight, whoſe top ſo fine
A Chappell crown'd, till in the common fire,
Chertſey Abbey. The neighbouring Abbey fell, (may no ſuch ſtorme
Fall on our times, where ruine muſt reforme)
Tell me (my Muſe) what monſtrous dire offence?
What crime could any Chriſtian King incenſe

To

To ſuch a rage? waſt Luxurie, or Luſt?
Was he ſo temperate, ſo chaſt, ſo juſt?
Were theſe their crimes; they were his owne, much more
But they (alas) were rich, and he was poore;
And having ſpent the treaſures of his Crowne,
Condemnes their Luxurie, to feed his owne;
And yet this act, to varniſh o're the ſhame
Of ſacriledge, muſt beare devotions name,
And he might thinke it juſt the cauſe, and time
Conſidered well, for none commits a crime
Appearing ſuch, but as 'tis underſtood,
A reall, or at leaſt a ſeeming good.
While for the Church his learned Pen diſputes
His much more learned ſword his Pen confutes,
Thus to the Ages paſt he makes amends,
Their charity deſtroyes, their faith defends.
Then did Religion in a lazie Cell,
In emptie, ayrie contemplations dwell;
And like the blocke unmoved lay, but ours
As much too active like the Storke devours.

Is there no temperate Region can be knowne,
Betwixt their frigid, and our Torrid Zone?
Could we not wake from that Lethargicke dreame,
But to be reſtleſſe in a worſe extreame?
And for that Lethargy was there no cure,
But to be caſt into a Calenture?
Can knowledge have no bound, but muſt advance
So farre, to make us wiſh for ignorance?
And rather in the darke to grope our way,
Then led by a falſe guide to erre by day?
Parting from thence 'twixt anger, ſhame, and feare
Thoſe for what's paſt, and this for what's too neare:
My eye diſcending from the Hill, ſurvayes
Where Thames amongſt the wanton valleyes ſtrayes,
Thames the moſt loud of all the Oceans ſonnes,
By his old ſire to his imbraces runnes,
Haſting to pay his tribute to the Sea,
Like mortall life to meet Eternity,
And though his clearer ſand no golden veynes,
The Tagus, and Pactolus ſtreames containes

His

His genuine, and leſſe guilty wealth t'explore,
Search[not his bottome, but behold his ſhore;
O're which he kindly ſpreads his ſpacious wing,
And hatches plenty for th'enſuing Spring,
Nor with a furious, and unruly wave,
Like profuſe Kings, reſumes the wealth he gave,
No unexpected Inundations ſpoyle,
The Mowers hopes, nor mocke the Plough-mans toyle;
Then like a Lover he forſakes his ſhores,
Whoſe ſtay with jealous eyes his ſpouſe implores;
Till with a parting kiſſe he ſaves her teares,
And promiſing returne, ſecures her feares;
As a wiſe King firſt ſettles fruitfull peace
In his owne Realmes, and with their rich increaſe,
Seekes warre abroad, and then in triumph brings
The ſpoyles of Kingdomes, and the Crownes of Kings.
So Thames to London doth at firſt preſent
Thoſe tributes, which the neighbouring countries ſent,
But as his ſecond viſit from the Eaſt,
Spices he brings, and treaſures from the Weſt.

Findes wealth where 'tis, and gives it where it wants
Cities in Desarts, woods in Cities plants,
Rounds the whole Globe, and with his flying towers
Brings home to us, and makes both Indies ours;
So that to us no thing, no place is strange
Whilst thy faire bosome is the worlds Exchange.
O could my verse freely and smoothly flow,
As thy pure flood, heaven should no longer know
Her old *Eridanus*, thy purer streame,
Should bathe the gods, and be the Poets Theame.

The Forest.

Here Nature whether more intent to please
Us or her selfe with strange varieties,
(For things of wonder more, no lesse delight
To the wise makers, then beholders sight.
Though these delights from severall causes move,
For so our children thus our friends we love)
Wisely she knew the harmony of things
As well, as that of sounds from discords springs,
Such was the discord, which did first disperse
Forme, order, beauty through the universe;

While

O! flow like thee, & make thy Stream
my great example, as it is my Theme!
Though deep, yet clear, though gentle, yet not dull
strong without rage, full without overflowing.

While drineſſe, moyſture, coldneſſe heat reſiſts;
All that we have, and that we are ſubſiſts:
While the ſheepe horrid roughneſſe of the wood
Strives with the gentle calmneſſe of the flood.
Such huge extremes, when Nature doth unite
Wonder from thence reſults, from thence delight,
The ſtreame is ſo transparent, pure, and cleare,
That had the ſelfe-enamoured youth gaz'd here, *Narciſſus*
So fatally deceiv'd he had not beene,
While he the bottome, not his face had ſeene.
And ſuch the roughneſſe of the Hill, on which
Dyana her toyles, and *Mars* his tents might pitch.
And as our ſurly ſupercilious Lords,
Bigge in their frownes, and haughty in their words,
Looke downe on thoſe, whoſe humble fruitfull paine
Their proud, and barren greatneſſe muſt ſuſteine:
So lookes the Hill upon the ſtreame, betweene
There lies a ſpatious, and a fertile Greene, *Egham Meade.*
Where from the woods, the *Dryades* oft meet
The *Nayades*, and with their nimble feet,

Soft

Soft dances lead, although their airie ſhape
All but a quicke Poeticke ſight eſcape,
There *Faunus* and *Sylvanus* keepe their Courts,
And thither all the horrid hoaſt reſorts.
(When like the Elixar, with his evening beames,
The Sunne has turn'd to gold the ſilver ſtreames)
To graze the ranker Meade, that noble heard,
On whoſe ſublime, and ſhady fronts is rear'd
Natures great Maſter-piece, to ſhew how ſoone
Great things are made, but ſooner much undone.
Here have I ſeene our *Charles*, when great affaires
Give leave to ſlacken, and unbend his cares,
Chaeing the royall Stagge, the gallant beaſt,
Rowz'd with the noyſe 'twixt hope and feare diſtreſt,
Reſolv's 'tis better to avoyd, then meet
His danger, truſting to his winged feet:
But when he ſees the dogs, now by the view
Now by the ſcent his ſpeed with ſpeed purſue,
He tries his friends, amongſt the leſſer Heard,
Where he but lately was obey'd, and feard,

Safety

Safety he ſeekes, the heard unkindly wiſe,
Or chaſes him from thence, or from him flies,
Like a declining Statesman, left forlorne
To his friends pitty, and purſuers ſcorne.
Wearied, forſaken, and purſude at laſt
All ſafety in deſpaire of ſafety plac't.
Courage he thence aſſumes, reſolv'd to beare
All their aſſaults, ſince 'tis in vaine to feare,
But when he ſees the eager chaſe renu'd
Himſelfe by dogs, the dogs by men purſu'd.
When neither ſpeed, nor art, nor friends, nor force
Could helpe him towards the ſtreame he bends his courſe.
Hoping thoſe leſſer beaſts would not aſſay
An Element, more mercileſſe then they.
But feareleſſe they purſue, nor can the flood
Quench their dire thirſt (alas) they thirſt for blood.
As ſome brave *Hero*, whom his baſer foes
In troops ſurround, now theſe aſſaile, now thoſe
Though prodigall of life, diſdains to die
By vulgar hands, but if he can deſcry

Some Nobler foes approach, to him he cals
And begs his fate, and then contented fals:
So the tall Stagge, amids the leſſer hounds
Repels their force, and wounds returne for wounds,
Till *Charles* from his unerring hand lets flie
A mortall ſhaft, then glad, and proud to dye
By ſuch a wound he fals, the Chryſtall flood
Dying he dyes, and purples with his blood:
This a more Innocent, and happy chaſe
Then when of old, but in the ſelfe-ſame place,
Faire liberty purſude, and meant a Prey
To tyranny, here turn'd, and ſtood at bay.
When in that remedy all hope was plac't
Which was, or ſhould have been at leaſt the laſt.
For armed ſubjects can have no pretence
Againſt their Princes, but their juſt defence,
And whether then, or no, I leave to them
To juſtifie, who elſe themſelves condemne:
Yet might the fact be juſt, if we may gueſſe
The juſtneſſe of an action from ſucceſſe

Runny Mead where the great Charter was firſt ſealed.

Here

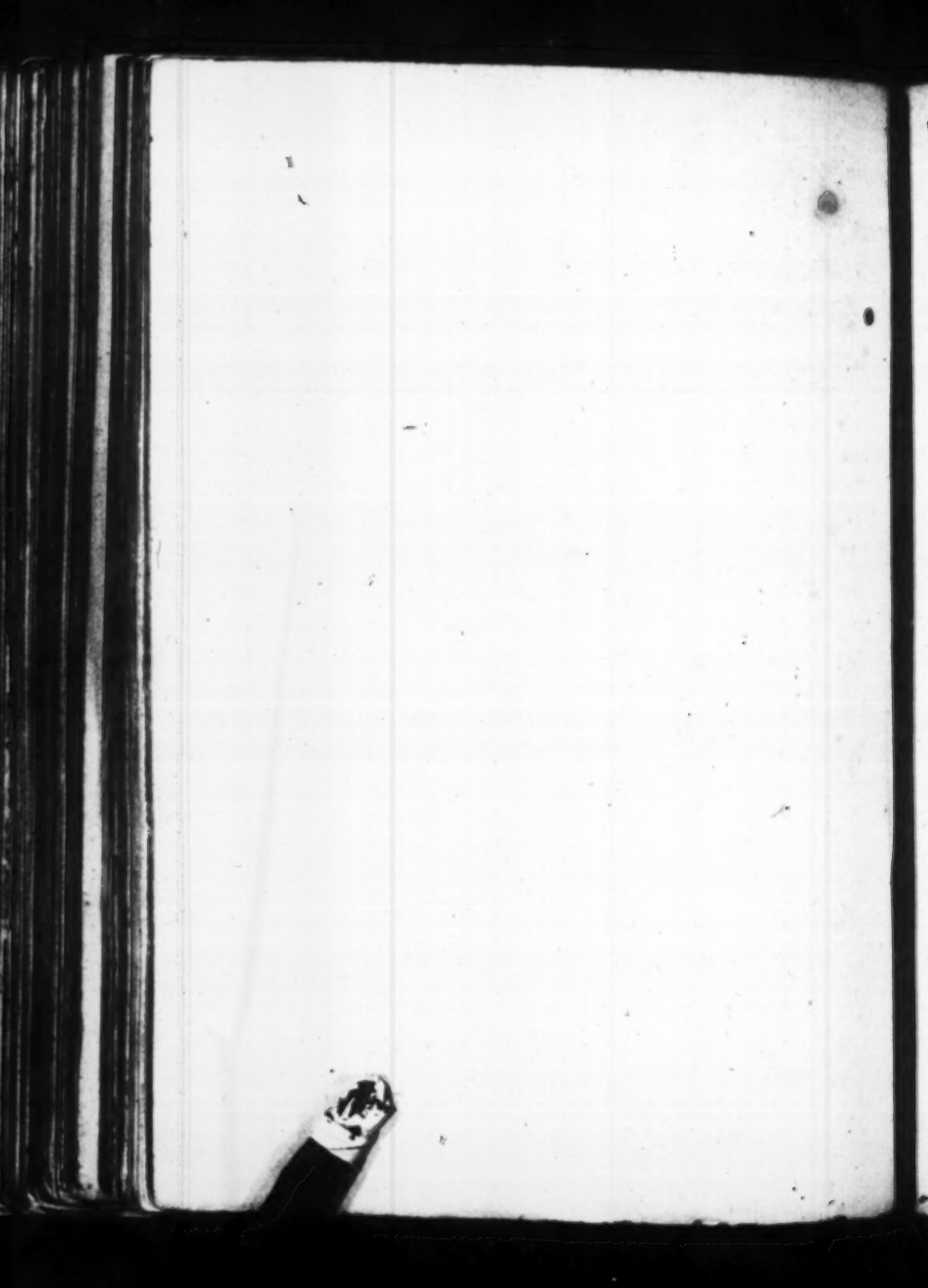
Here was that Charter ſeal'd, wherein the Crowne *Magna Charta.*
All markes of Arbitrary power layes downe:
Tyrant and Slave, thoſe names of hate and feare,
The happier ſtyle of King and Subject beare:
Happy when both to the ſame Center move,
When Kings give liberty, and Subjects love.
Therefore not long in force this Charter ſtood
Wanting that ſeale, it muſt be ſeal'd in blood.
The Subjects arm'd, the more their Princes gave,
But this advantage tooke, the more to crave:
Till Kings by giving, give themſelves away,
And even that power, that ſhould deny, betray,
"Who gives conſtrain'd, but his owne feare reviles
"Not thank't, but ſcorn'd, nor are they gifts, but ſpoyles.
And they, whom no denyall can withſtand,
Seeme but to aske, while they indeed command.
Thus all to limit Royalty conſpire,
While each forgets to limit his deſire.

Till Kings like old *Antæus* by their fall,
Being forc't, their courage from deſpaire recall.
When a calme River rais'd with ſudden raines,
Or Snowes diſſolv'd o'reflowes th'adjoyning Plaines
The Husbandmen with high rais'd bankes ſecure
Their greedy hopes, and this he can endure,
But if with Bogs, and Dammes they ſtrive to force,
His channell to a new, or narrow courſe.
No longer then within his bankes he dwels,
Firſt to a Torrent, then a Deluge ſwels
Stronger, and fiercer by reſtraint he roares,
And knowes no bound, but makes his powers his ſhores:
Thus Kings by graſping more then they can hold,
Firſt made their Subjects by oppreſſions bold,
And popular ſway by forcing Kings to give
More, then was fit for Subjects to receive,
Ranne to the ſame extreame, and one exceſſe
Made both by ſtirring to be greater, leſſe.

Nor

Nor any way, but ſeeking to have more
Makes either looſe, what each poſſeſt before.
Therefore their boundleſſe power tell Princes draw
Within the Channell, and the ſhores of Law,
And may that Law, which teaches Kings to ſway
Their Scepters, teach their Subjects to obey.

FINIS.



12

TWO *Auguſt.* 5.

LETTERS

The One from the Lord

DIGBY,

TO

The QUEENS Majeſtie:

The Other

From Mr. *Thomas Elliot*, to the Lord *Digby*, with *Obſervations* upon the ſame Letters.

ALSO

A Noat of ſuch ARMES as were ſent for by His MAIESTIE out of *Amſterdam*, under his owne Hand.

Die Lunæ 1. *Auguſt.* 1642.

Ordered that theſe two Letters with the Obſervations upon the ſame, be forthwith publiſhed in Print.

Hen. Elſynge Cler. Parl. D. Com.

LONDON,

Printed by R. O. and G. D. for *John Bartlet*. 1642.

4°

TWO LETTERS

The One from the Lord

DIGBY,

TO

The QUEENS Majestie:

The Other

From Mr. *Thomas Elliot*, to the Lord Digby, with *Observations* upon the same Letters

ALSO

A Noat of such ARMES as were sent to by His MAIESTIE out of *Amberlam*, under his owne Hand.

The Lune 1. August 1642.

Ordered that these two Letters with the Observations upon the same, be forthwith published in Print.

Hen. Elsinge Cler. Parl. D. Com.

LONDON.

Printed by R. O. and G. D. for *John Bartlet*. 1642.

OBSERVATIONS
UPON
The enſuing LETTERS.

THe Lords and Commons have commanded theſe enſuing Letters and Notes to be printed. The copy of a Letter written by the Lord *Digby* to the Queen the 10. of March laſt, of his owne hand-writing: An originall Letter written to the Lord *Digby* by Mr. *Tho. Elw* from York the 27. of May laſt, two notes of Armes, the one of which is partly His Majeſties owne hand, both found among my Lord *Digbies* papers: In the Letter of the Lord Digby to the Queene, it may be obſerved, how he diſcovers his venemous heart to this Kingdome; in that malitious cenſure, that weare a Countrey unworthy of her; unworthy indeed to be ſo often deſigned to ruine and deſtruction, to be undermined and circumvented by ſo many plots and deviliſh projects of Jeſuites and Prieſts, and other the moſt factious and Malignant ſpirits in Chriſtendome; by which we had been often ruined and deſtroyed, if Gods wonderfull Mercy had not preſerved us: And we call his divine Maieſtie to Witneſſe, that wee have never done any thing againſt the perſonall ſafety or Honor of her Majeſtie, onely we have deſired to be ſecured from ſuch plots, from ſuch miſchievous Engines, that they might not have the favour of the Court and ſuch a powerfull Influence upon his Majeſties Councells, as they have had to the extreame hazard not onely of the Civill Libertie, and Peace of the Kingdome; but of that which we hold dearer much then theſe, yea then the very being of this Nation, our Religion, whereupon depends the honour of Almighty God, and ſalvation of our Souls: Let this Lord, who was long amongſt us, and knew the Grounds of our proceedings, and moſt ſecret conſultati-

tations, produce any thing ([illegible]) of [illegible] or disrespect to her Majestie, expect or intended by us.

Another discoverie in the Letter is this, that this Lord confesseth that he writ to his Majestie with the hardinesse which he thought his affaires and complexion required, what this was may well be perceived in a Letter from himselfe to the Queene heretofore printed by our direction, his affaires in the Judgement of this Lord required that he should withdraw himselfe from his Parliament betake himselfe to some place of strength, such was the Counsell he then gave him, and how well it hath bin followed every man may perceive, but what his Majesties complexion required, that may seeme a greater Misterie, and yet this may be collected out of that Letter, that his Majestie in the apprehension of this Lord, was too inclinable to an Accommodation with his Parliament, which in a kind of scorne in that Letter is called the easie or the safe way, this complexion so beseeming a good Prince, required such a hardy and vehement provocation to wrath and Warre against his subjects, as this Lord presumed to expresse in that Letter, and besides his Treacherie to the Kingdome, we may herein observe a great degree of insolence and contempt towards his Majestie, that he should dare in a Letter to the Queen to taxe his Majesties complexion with so much as mildnes towards his people, must needs be required such hardy and bould Counsell.

In Master *Elliots* Letter it may be first observed, that whilest his Majestie contests with his Parliament for some questionable Prerogatives concerning the Common-wealth, his owne servants do really deprive him of an undoubted Prerogative of being the soveraign disposer of favours and preferments in his owne family, which this Gentleman doth expresse in that resolution, never to have any place about his Majestie but by the Queene and may be further observed what these desperate Councells about the King are most affraid of, and what they thinke most hurtfull to themselves, that his Majestie should be inclined to an accommodation with his people; by this they feare to be undone, that is, to loose that prey, the Estates of the Parliament-men, and other good subjects, which they have already devoured in their owne fancies, and that they expect to bee preserved from this undoing by the Queenes interposing.

By

By theſe two Notes may be obſerved, that at the time whilſt ſo many Declarations were publiſhed in his Maieſties Name, with ſolemne Proteſtations of his Maieſties Intentions of rayſing only a Guard for his owne perſon, all ſorts of proviſion for an Army, were made beyond the Seas, and this poore Kingdome deſigned to the miſerie and confuſion of Warre, and under the diſguiſe of defending the Proteſtant profeſsion, an Army to be rayſed in the Intention of theſe wicked Counſellors, for the ſuppreſsing and deſtruction of the Proteſtant Religion.

The Lord Digbyes *Letter to the* Queens Majeſtie.

Hague, March the 10. 1642.

MADAM,

IT is the firſt Contentment that I have been capable of this long time) That Your Maieſtie is ſafely arrived in HOLLAND, *Withdrawne from a Country ſo unworthy of you.*

I ſhould have waited the firſt upon you, both to have tendred my duty according to my precedence of obligation above others, and to have enformed your Maieſtie the timeliest, of the ſtate of this place, whither you are comming, both in point of affections and intereſts, but that there flie about ſuch reports that the Parliament hath deſired your Maieſtie not to admit me to your preſence, as I dare not preſume into it without particular permiſsion. The ground of their malevolence towards mee in this particular, is ſaid to bee, upon ſome Letters, which they have Preſumed to open, directed unto your Maieſtie from me, which I profeſſe *I* cannot apprehend, for I am certaine, that I have not written to your Maieſtie the leaſt word that can be wreſted to an ill ſenſe, by my greateſt enemies, having not ſo much as mentioned any buſineſſe to your Maieſtie ſince *I* left England. *To the King I confeſſe I wrote once with that hardineſſe which I thought his affaires and complexion required*, but that letter was ſent by ſo ſafe hands, as I cannot apprehend the miſcarrying of it. However MADAM, if my misfortune be ſo great, as that I muſt be deprived of the *ſole comfort of my life, of waiting on Your Majeſtie, and following your fortunes*, I beſeech you, let my doome be ſo ſignifyed unto mee, as that I may retire with the leaſt ſhame, that well may be, to bewaile my unhappineſſe, which yet will be ſupportable, if I may be but aſſured that inwardly that generous and Princely heart preſerves me the place of

(MADAM,) *Your Majeſties moſt faithfull, and moſt affectionate humble ſervant*

Mr. Ellyots *Letter to the Lord* Digby.

My LORD,

YOu have ever been ſo willing to oblige, that I cannot diſpaire of your favour in a buſineſſe wherein I am much concerned, the King was pleaſed to imploy me to London *to my Lord* Keeper *for the Seales, which though after two houres conſideration he refuſed, yet being reſolved not to be denyed, my importunity at laſt prevailed, which ſervice the King hath declared was ſo great, that he hath promiſed a reward equall to it; it may be the King expects I ſhould move him for ſome place,* which I ſhall not doe, being reſolved never to have any but by the Queen, being already ſo infinitly obliged to her for her favours, *that I confeſſe I would owe my being only to her; nor ſhall I ever value that life I hold, but as a debt, which I ſhall ever pay to her commands; the favour which I deſire from your Lordſhip, is, that you will engage the Queene to write to the King, that he would make a Groome of his Bedchamber, which ſince I know tis ſo abſolutly in her power to doe, I ſhall never thinke of an other way, for which favour neither her Majeſty nor your Lordſhip ſhall ever finde a more reall ſervant, for our* affaires they are now in ſo good a condition, that if we are not undone by harkning to an Accomodation, there is nothing elſe can hurt us, which I feare the King is too much inclyned to, but I hope what he ſhall receive from the Queene, will make him ſo reſolved, that nothing but a ſatisfaction equall to the injuries he hath received, will make him quit the advantage he now hath, *which I do not doubt will be the meanes of bringing your Lordſhip quickly hither, where you ſhall finde none more ready to obey your Commands,*

Then your moſt faithfull and humble ſervant,

THOM: ELLYOT.

Yorke the 27. of May, 1642.

A Noat of the Armes sent for by the King from Amsterdam.

C. R.

TWo hundred Firelocks.
Foure pieces of Cannon for Batty : viz.
One Cannon.
One Demi-Cannon.
Two whole Culverin.
Two Mortars.
Foure Petards.
Ten Field-pieces of sixe pound Bullet mounted.
One hundred Barrells of Powder.
Round Shot and case proportioned to the severall pieces.
Two Thousand paire of Pistolls.
One Thousand Carabins.
Three Thousand Saddles.
Three thousand Musquets.
One thousand Pikes.

C. R.

Iran de gerre a Amsterdam & Bartholetti,
Agent de la langravine de Hen. Wickford.

Die Lunæ 1. Augusti 1642.

Ordered, that the Letters from the Lord Digby, *and Mr.* Thomas Elliot, *and the Noat of Armes sent for by the King from Amsterdam, be Printed: And that it be referred to the Committe, (for the Defence of the Kingdome,) to prepare a Preamble, and to make some Observation upon these Letters.*

H. Elsynge, Cler. Parl. D. Com.

FINIS.

ING

AN EXACT

RELATION

SHEWING,

How the Governour of *Portsmouth* Castle delivered it up in the name of the King to the Malignant Party. Whereupon he thrust out the Protestants placing ill affected persons in their Garrisons,

ALSO

A Terrible Combate

FOUGHT IN

BEDFORDSHIRE

BETWEENE TWO KNIGTS,

The one sent in Commission of Array by the King, the other for the *Militia* by the Parliament

Wherin is declared the mighty overthrow of the Kings Commissioner, who with great losse was faine to fly for his life.

LIKEWISE,

The LORD *Brooke* His Resolution concerning the Lord of *Northampton*.

John, Brom. Chir. Parl.

August. 5. Printed for *Io Hundgate.* 1642.

AN EXACT

RELATION

SHEWING,

How the Contest of Parliament and the
in the Year of Christ
Whereupon he thanked the Protestants for saving

ALSO

A Terrible Combat

BETWEEN

BEDFORDSHIRE

For the Year

Where in is declared the mighty overthrow of the

LONDON:

The LORD Mayor His Resolution concerning the

A TERRIBLE

COMBATE

Fought in Bedfordshire betweene two Knights.

IT is much to bee wondered that tho' our eares are continually taken up with harsh sounding passages, yet wee lye snugging in the feather bed of thought security. All is well or if the State be extreame sick, it will recover if we be without Gun-shot; Penny Pamphlets make us pound foolish: and if in the forehead of a booke wee are tickled with joyful News in a trice our herts begin to Caper within vs; cause easy beleife soone creepes into our breasts, when matters suitable to our minds, are acted; and to the pleasant Comedy of our desires atcheived, our affections sing a Plaudite; Nay, so wedded are wee

to our one fancies, that wee will daunce after their pipe.

That discourse that carries alway with it a sting in the tale, nothing, or somthing, nere kin to nothing, moues us hopes future beguile vse full feares and not what is produced or acted, terrisies us, but what may be, yet never had existence takes up lodging in our breasts, and as if what is thought only, is prophecy, the sun of peace wil at a wish vnmask it selfe to the veiw of this benighted Island.

If Hul, or York speake to us in the language of blood, O then our joy bequeaths it selfe to sorrow which is thrust out of the portall of our lips only or if it finde intertainment in these inward Closets of ours, yet our Hand must not walke for redresse.

In Bedfordshire [illegible] exercised in Com[illegible] [illegible]ies, on it may bee [illegible] praise, one beates [illegible] Lucas, each hono[illegible] [illegible]ly disvniten. No[illegible] [illegible] bein Countrie good [illegible] to their charg bar[illegible] [illegible]ts minded souldi[illegible] [illegible] one holding for [illegible] Parliament [illegible] [illegible]

FOXING

A RELATION CONCERNING THE giving up of the Castle of *Portchmouth*

STill fearfull occurrents come dropping with our, teares and throng together as if each would be first, our safty is built on Castles in the ayre when the Castles of our Kingdome are surprised that Portsmouth with the fortresse thereof by the faithlesse Governour thereof, as given up to the King stuft with flocking Papists emptied of true hearted protestants.

They who stood for King & Parliament were vnhoused; and upon command spewed out, who leaned to the King solely were imbraced, which black dred the Bishop of Winchester applauding countenanced it with a Troope of Horse, with which he furnished His Majesty, a Iadish trick against the renowned Parliament and is imitated [illegible]

Watwi[illegible]
signed, w[illegible]
appeares [illegible]
For [illegible]
heartlesse [illegible]
practises [illegible]
But that we may not pay tribute to overmuch [illegible] will release it with joy. They fled

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to our one fancies, that wee will daunce after their pipe.

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In Bedfordshire were exercised in Commission of Array two worthies, on it may bee worthy of pitty rather then praise, one beares the name of Dyer the other Lucas, each honored Knighthood, on office only disvnited. Noble indeed had they placed their Courtis good above their owne according to their charg baying set in posture their divers minded souldiers, fell fowle on with another one holding for the King, the other for the Parliament, pitcht their thoughts on a singular resolution.

Whereby but [illegible] on for the King the [illegible]

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Watwicke Castle feares suggests, if not Resigned, will bee possest by the adverse party, as appeares by the Letters Patent of discovery.

For conspiracies swarm in the hive of our heartlesse Country, Pray God such hooded, practises dwell not in our Kinglesse City.

But that we may not pay tribute to overmuch [illegible] will release it with joy. They fled

I will not word it thus that they turned fugitives for feare, or in that they faintly undertook and run through their Charge that their Will went not with their courrage, or that they dispaired through the weakneſſe of their cauſe, but they vſed their ſupporters, as the beſt Weapons, elſe they had all receaued their preſſtokens for death; they were not afraid to fight but they were not aſhamed to fly.

It may be they disdained and ſcorned to paint their Weapons in thoſe they were of ability to diſcomfit, or elſe they ſhewed only what they could doe, but would not teach them their art; however it was there was, a ſurceaſe from Arms.

Now the Parliaments Handful feared not to follow the Chaſe, it forced not for if they had, For as if they had bin taught their Foot-doctrin in Ireland among the Rebels, they were little beholding to the earth, for their light carried burthens.

And now let us judge of cauſes by the effects: ſuch events are dangerous, but ſucceſsful, Such Cauſes worke great impatience: but may beget a vnion.

Wee cannot bee ſwallowed up in deepe of dangers, when Our ſuppoſed enemies ſhallow Cauſe gives not heart and hand together in Marriage.

AN

THE LORD *BROOKE* HIS RESOLVTION AGAINST The *EARLE* of Northampton.

BEfore I can take my breath, as if our Kingdome were compaſſed with miſeries, I am overtooke by the Poſt af an accident of the diverſ colour. The Lord Brook ſiding with the bleſſed Parliament, proved Loyal in ſpight of the enemy.

For after that rage and malice ſet their feet on the neck of goodneſſe, his actions received a blot from the Lord Northampton, who, rather to be pitied then praiſed bruſht him with an vnexſpected affront: and would have cruſht his proceedings to a non entity, which the Lord Brooke not brooking, Strok not ſayle and now with thouſands more Proteſt to be limed and adhere to the Parliament, mauger Norhampons forces.

Wherupon there ſprang a tumult, who for their quick appearance ſeemed to be create onely of the loud Alarum of his well couched

ſpeech

speech. The Lord Brooks couragiously saw them stoop to his luges and become the Parliaments protectors, but cause they started at his Proclamations, to know whether he could bee acquanted with such loyalty as his, in a sweete phrase he be spake their company that were his concomitants, that they would welcome the Morning of the succeeding day, though indeede most neded not have sleept and pawsed for a resolution, the day as longing to see such a contract, glorified that spectitle for in the season prescribed, many bodies were assembled with one mind, and both Gentry and Freeholders unanimonsly sang a part in the Knights on Key as if they could speak nothing but for the Parliament they bound themselues Prentises in their service.

The Lords and Commons doe declare, that a Garrison of Souldiers is at New Castle Likewise Earl Rivers being put into the Commission of Aray, exercises it with much rigour imprisoning all the that oppose him.

John Brown Clerk

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ENGLANDS WARNING-PIECE:

Shewing

The Nature, Danger, and ill Effects

OF

CIVILL-WARRE,

And of those NATIONS which have bin infested with it, described.

Very necessary for these Times wherein we are in so great feare and imminent danger of Civill Dissention.

WITH

A true Relation of the Miseries and Distractions of *Germany*, *France*, *Ireland*, and *Spaine*.

Also the sudden Death of the Queene Mother of *FRANCE*.

By THOMAS MORTON.

LONDON, Printed by T. FAVVCET, *Aug.* 5. 1642.

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NEver hath any Kingdome or Countrey been blest with so flourishing an estate, and such a blessed condition, the security of whose Peace, and the durance of whose happinesse, hath alwayes preserved them both from the hostility of a forraigne Foe, and the annoyance of an intestine Enemy; nay which is more, let us unfold all the secrets of Antiquity, and I beleeve it will be very difficult to any one Prince whose Raigne (if it were of any considerable number of yeares) hath proved so fortunate as to be totally free from home-bred Conspirators or forraign Enemies. But if ever any State hath injoyed Peace, security and Liberty, it hath bin that of *England*, if ever any Church hath attained to Uniformity, Sincerity and Truth, it hath been the Church of *England*, this having bin long free from the blindnesse of Ignorance, the erroneousnesse of Heresie, and the folly of Superstition, that, from the cruelty of Warre, the mischiefe of danger, and the unsufferable irksomnesse of Slavery. So that the State being blest in pious Princes and loyall Subjects, the Church in learned Teachers and religious People, they were both in themselves happie and of others admired, so much doth the Unity of a Nation conduce to the tranquility thereof; But never is the Devill more busie then when he sees how hard his labour is. many wayes did that Machiavill use to unty that *Gordian* knot, first he tryes his skill abroad, and from *Spaine* he brings us Enemies to fright us out of our so long injoyed Security: But by the indulgent Providence of God and the never-yeelding valour of our Sea Captaines, they did once againe by sad experience find what mettle the *English* were made of, and what Noble blood flowed in their full veynes; For no sooner had they given Battell, but they were conquered. no sooner had they approached our English Coasts but they were all scattered, and brought to the worst of misfortunes to intreat us for Succour, whose Destruction they had before threatned and were come to performe their promise, made in as ill a time

time as with bad ſucceſſe performed. For inſtead of Miſery they brought us Happineſſe, in ſtead of Poverty the treaſure of their owne Spoiles, in the place of Ignominy the glorious names of *Vnbeated Souldiers*.

Since this Plot was defeated the next muſt be more ſubtile, and come even from our owne bowels, *Suus eſt ipſa viribus ruet*, we muſt be our owne Enemies, or elſe never miſerable, then muſt the State be vexed with unheard of Taxes, and griping Monopolies, and the Church too that it might ſhare in the others miſeries with uſurping Rulers, and proud Governours, ſtarving the Soules of the flocke to pamper their owne bodies, & leaving out the chiefe points of Religion while they fatt'n upon us unneceſſary Ceremonies. This had better ſucceſſe then the former, and for ſome time to the griefe of the Subjects did continue, but ſtraight the cauſe of both diſeaſes being by skilfull Phyſitians look'd into, the Cure was found out and preſcribed; which Phyſitians were this preſent *Parliament*, who have happily begun to remedy thoſe over-growne Diſeaſes, and have becauſe ſome would admit of no other Cure cut them off. But now that Enemy to Peace hath uſ'd the utmoſt of his skill and by his baſe Enemies the Malignant Spirits, leſt this happie meanes ſhould proceed, hath ſet a difference betwixt the *King* and *Parliament*, ſeeking to make that our Miſery which was ſought out for our Remedy, but the continuance of Gods Providence, and the induſtrious care of this Honourable *Parliament*, will I hope ere long confound his devices, and be a happie meanes, whereby we may recover our former Glory, Peace, and Felicity, in the meane time let us confide in their Wiſdome, and not raſh'ly goe about to gaine thoſe Good ends by ſo bad a *Medium* as that of *Civill warre*. For wee muſt not expect that the happineſſe which after it may be injoyed, which is doubtfull, will countervaile the Miſeries that in the attayning of it we ſhall certainly indure, that therefore wee may the more abhorre it, and uſe all meanes to prevent it, I ſhall according to my ability ſet downe the Nature, danger and cauſe of it, and the meanes to avoyd it.

How miſerable that Nation is which is intangled with any kind of Warre, we may eaſily ſee if we looke backe into the former ages, and into the lamentable conditions of thoſe Countries which have beene the Stages of that Tragedy: Antient writers doe abundantly teſtifie by their full deſcriptions, how flouriſhing, rich, ſtately, and Victorious that great City of *Troy* had (before the ſubverſion of it) alwaies been,

been, but by the savage cruelty of a seditious warre, it was made so miserable, that it was neither great, nor yet a City, but a ruinous heape of stones, an unhappy signe of what it had been, and as saith the Poet, *Versa est in tinera.* ——

To come neater how great and glorious, how happy and peaceable, how feared and admired have the *Jewes* been, whose Character it once was to be Gods peculiar People; their Territories were as large, their Walls as high, their Pallaces as stately as any Nations in the whole Universe, nay their Temple alone (such was the beauty of it, such the riches) would have bought many a whole Kingdome, and yet what miseries did they many years together endure in their long siege for want of Food, for want of water, for want of all things, and all this for the want of this one thing Peace, their Cities and Temples were burn'd to Ashes, themselves taken Captives, and miserably butchered nay they were scorned of other Nations (to whom they had once been a terrour) for that (so poorely were they esteemed) no lesse then 30 *Iewes* were sold for one peny, these were forraigne Warres.

To come nearer yet, to what a lamentable estate is all *Germany* reduced, what miseries hath it endured? Nay what hath it not endured by forraign and home-bred enemies together? Let us consider what civill Warres have wrought in them, and to them must we needs be compared, if amongst us (as amongst them there have) civill dissentions should arise.

Nay let us come so neare as to our selves, to those at least which should be as deare unto us as our selves, our poore distressed brethren in *Ireland*, whose manifest wrongs and grievous calamities, doe cry to Heaven for vengeance against those enemies to peace and Religion the most wicked Papists, of whose cruelty, Idolatry and Anti-christian Impiety, what Nation is there that is not sensible? A people so execrably cruell, that they make it a point of Religion and a worke meritorious to murder Gods people under the name of *Heretikes*, what misery, slavery, tyranny, nay what death, nay what horrid kind of death these men our poore brethren doe endure, under these other men (if I may call them by so good a name as men) ours and their enemies? some loose their Lands, some their liberties, some both, others with both their lives & estates, and happy is he that with losse of estate can escape, can these men be as they pretend Gods people, when by their ungodly, nay unmanly actions they prove themselves to be of more then *Turkish* cruelty.

My pen cannot speake in a dialect sad enough the ones misfortune

and the others insulting tyranny, these and more then these are the mishaps which befall a Land infected with civill Warre which of all warres is most dangerous and pernicious, in the other we are made miserable by our enemies, in this our friends are our enemies, in that we may be prosperous, in this we must needs be miserable, that are undertaken of necessity, this is begun by trechery, pride, cruelty oppression, and a number more of horrid crimes, and ends in confusion and destruction, all contribute and lend ayd against our open enemies, when we are at warres with our selves who can be safe? or who secure? Victory being here a Misery, and Conquest an Overthrow, he alone thinkes himselfe safe, who seeth none survive to molest him and who is happy but bankrouts, forlorne & desperate men, and those whose fortunes can be raised no other way, and such men are, as the greatest offenders for the greatest causes of such broyles and dissentions, for none but the enemies of the Common-wealth will disturbe its peace or seek its ruine, these are the Incendiaries in a Kingdome, these cannot indure that there should be wholesome Lawes to punish Delinquents, for then themselves would not escape, but they breed variance, invent Plots, foment Jealousies and all to distract, disturbe, and if they could quite overturne the Republike, and with such fugred language and subtile carriage doe they infuse their guilded poysons, and sweetned infections into those that cherish them, that for the present they suppose them their greatest friends choisest Counsellours who will at last prove themselves their most dangerous enemies, and it is no small point of these mens pollicy by all waies possible to render those odious and contemptible to the common people, whose onely end it is to settle peace and procure the happinesse of the people.

To the wicked insinuations and mischievous practises of these men must we needs attribute the unhappinesse of our present condition & that such may receive condigne punishment for their base actions, we should as in our Protestation we are bound to use all lawfull meanes, peace being that which every good Subject doth desire, and these men being the fowlest enemies to a well-setled peace; nor is it the misehiefe alone of Civill warre to divide a Land against it selfe which is misery enough but it is also a sinister cause of introducing forraigne enemies a foe taking his best occasion by the weaknesse of his foe to insult o-wer him, and then who knowes not that enemies abroad and enemies at home must needs bring a Land to the lowest depth of a most desperate misery, but let us not be so busied in deploring the sad case of it as

not

not to seek a timely remedy for it, for if this be not prevented who amongst us can say he hath a House, Land, a Wife, Children, nay who can safely say he hath a Life, so uncertain and in so great danger will all things hang. Another let to unity, and that a great one too are the unhappy differences betwixt the *King* and his *Parliament*, the occasions of which differences have bin by many touched, and I wish they had not the misfortune to know them, or we the unhappineſſe to feele them, for how can the Kingdom subsist if the Pillars by whom it subsisteth are undermined? how can peace flourish when the maintainers of it are not at peace amongst themselves? How can happineſſe attain to us if the introducers of it are at unhappy variance? O let it then be the desire of all true subjects that these may agree, concord, and be united, that themselves may enjoy again their Peace and Liberties, and happily avoid what is so much feared Civill dissention, for most manifest it is, that a King agreeing with a truly seeled Parliament must needs make his Kingdom truly flourish, for they being chosen from all parts of the Kingdome, and by the free Election of the men in those parts, must needs be supposed to know what the grievances or wrongs what the troubles or vexations of the whole Land are and none doubteth, but (were there an agreement betwixt the head and these members) those wrongs would be righted, those troubles would be appeased and those vexations quieted and secured, before this be done it cannot be expected that we should be safe and peaceable. and better were it to enjoy peace at hard conditions, then that we should be embroyled with civill distractions, for then would the Lawes be cast of, the Magistrates despised, the liberty of Subjects turned into the licentiousneſſe of Rebels, and all things strangely metamorphosed into a confused Chaos, and we all know that the Lawes are the sinewes and nerves which consolidate and strengthen the Commonalty, they are the authority by which every man challengeth his right and enjoyes his owne, in them the prosperity of the Subject, being set downe, the punishment of offentors prescribed, and all politicall government, established, then by whom were all these made and enacted but by the Wisdome and Counsell of Kings and their Parliaments the Magistrates are those (that being authorized by those that made them) doe give life to the Lawes, by declaring them and putting them in force, by such the Lawes which in themselves are dead being enlivened for they in vindicating those that suffer, and punishing those that doe wrong and injustice doe execute & administer justice upon which the Lawes are founded.

The liberty of the Subject is not such a licentiousneſſe as will authorize

rize him to doe any thing, without feare or care of any ensuing danger, but it is that whereby he enjoyes that which is properly his own without any molestation or trouble, and this liberty also proceeds from the ordaining of good Lawes which are by Kings and Parliaments, and the executing them which is by Magistrates, we may then plainly see that the maintenance of the Kings honour and estate, the power and priviledges of Parliaments, and the liberty and property of the Subjects, are those which make a State politicall truly peaceable, but when the Kings Prerogative is invaded, the just power of Parliaments by every one questioned, the liberty of the Subject misinterpreted, all things turne into a confusion, and straight is fomented a civill Warre sooner begun then ended, and produced by as bad causes, as it selfe doth generate disastrous effects.

Let then the Law proceed duly and justly against those malignant spirits, whose onely aime it is to bring such sad ends to passe, and to poison the Land with the infection of Arbitrary government, that all things may be lawfull nothing safe, which how great misery it will bring upon us a very Heathen could tell, who openly professed, *That he had rather live in a Land where nothing is, then where all things were common and lawfull.*

Nor is it *Englands* unfortunate condition alone to be so neare to its ruine and destruction, nor is it onely *Ireland* whose distresses want reliefe, but both our neighbours *France* and *Spain* are violently oppressed with their owne greatnesse. In *Spain* whole Countries revolt against their King and choose another, thinking themselves too great a Nation to be swayed by one Scepter, or ruled by one Monarch. *Castile* and *Portugall* scorning to be lesse then Kingdomes, by the losse of which great Countries how much the honour and revenue of that King will be impoverished we may easily judge

In *France* not only the Kingdome but the life of the King himselfe was in great danger, by the Stratagems they say of an unnaturall Mother and an ambitious Brother, strange that he should be in danger of losing his life by her that first gave it him! and that a Brother should prove a Traytor! but the horridnesse of this plot was defeated to the destruction of the Conspirators; for no sooner was it knowne to be divulged, but it thorned (some say tooke away) the life of her, that would have taken away the life of her Sonne. Shee within five dayes expiring. Such is the deplorable estate of ill successe in ill Enterprizes, perish all they who desire the Misery & oppugne the Happinesse of this Land, and by the goodnesse of GOD and care of this prudent PARLIAMENT, let their horrid devises perish with themselves.

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Dreadfull NEVVES

From

Wiltshire and Norfolke.

Read in the House of Commons upon Saturday last.

Wherein is declared the proceedings of the Marquesse of Hartford and the Lord *Seymore*, in the County of Wiltshire: and the resolution of the Inhabitants concerning the said Lords.

Also the resolution of the Earle of Lindsey, Lord Generall of his Majesties forces, concerning the raising of forces in Norfolke.

With the Parliaments determination therein.

Aug: 6 HEN. ELSING. *Cler. Parl.*

Printed for *John Smith*, 1642.

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VVherein is declared the proceedings of the Marquesse of Hartford, and the Lord *Seymore*, in the County of Wiltshire, and the resolution of the inhabitants of that County concerning the said Lords.

Also the resolution of the Earle of Lindsey Lord Generall of his Majesties forces, concerning the raising of forces in Norfolke: with the Parliaments determination therein.

THe distractions and distempers of this Kingdome are now more apparantly knowne then ever they have beene formerly, and beginne to claime things which formerly would not be granted: they doe also begin to worke more

and more over the distressed inhabitants, which strikes terror and amazement to the beholders. This is the malignant party which began these dreadfull times, whose hearts seeke and thirst after blood, and whose almes tend to no other then to ruine them, the upholders and wel-wishers of Gods true Religion, and to bring in their owne popish and idolatrous ceremonies. They never sought the destruction and ruine of this Kingdome so much till the Pillar of the Commonwealth assembled together, I meane this our happy and worthy Assembly, which by Gods divine providence were called together, and united in body, and have since their sitting discovered many hell-bred plots and conspiracies, and have found out many delinquents which were enemies to the Commonwealth.

This malignant party hath so farre prevailed with his Majesty, that they have raised divers troopes in a warlike manner, and have endeavoured to put the commission of Array in execution in divers Counties in this Realme, as for example may appeare in these following particulars.

Upon the twenty eight of *July*, there a Messenger came to the House of Commons informing them that the Marquesse of Hartford, and the Lord *Seymor*, have made great disturbance in Wilt-

Wiltſhire by endeavouring to get the Commiſſion of Array in execution, and in attempting to ſeiſe upon their Magazine, but they were oppoſed and moſt couragiouſly reſiſted by the greateſt part of the County. Therefore there is no queſtion but the ordinance of Parliament will be obeied in that County, by reaſon they ſtand generally affected to the Common weale, and will by no meanes give way nor ſuffer the Commiſſion of Array ſhall bee put in execution.

Therefore it is thought that his Majeſty will goe in perſon to that county, and put the ſame in execution: for it is credibly reported that he is reſolved to come.

Newes

Newes from Norfolke.

THere was alſo newes brought from Norfolke to the Houſe of Commons, informing them that the Earl of Lindſey Lord Generall of his Majeſties forces hath ſent a Gentleman with a warrant to lie in Norfolke, to beate up drums for the raiſing of Volunteers which pretends they are entertained for the ſafety of his Majeſties perſon, and both Houſes of Parliament, whereupon the Houſes taking into conſideration the great danger that might enſue thereby, reſolved, and ordered that the ſaid Captaine ſhould be ſent for as a delinquent, and the County to have information not to raiſe any men upon ſuch ſummons.

They have alſo had information that there have beene great diſturbances in divers other Counties about the ſaid Commiſſion of Array, being endeavored to put in execution in ſome other places where the Ordnance to the Militia hath already tooke place, they having ſeiz'd ſome

time in debate therof, ordered, that the Members of the house of Commons, ſerving for the Counties where ſuch diſturbances have beene, ſhould goe downe and take order for the putting of the Militia in execution, to preſerve the peace of the Counties againſt all that ſhall oppoſe them, according to the Order of both Houſes.

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16

THE Truest Intelligence from the Province of Munster, in the Kingdome of IRELAND.

EXTRACTED

Out of severall Letters of very serious importance lately sent from Mr. *Tristram Whitcombe* Soveraigne of *Kinsale*, and divers other worthy Gentlemen of good repute, ranke and quality.

NEWLY

Written, published and really averred by one Mr. *I. P.* who was sometime a Minister amongst them, having lately escaped from thence, and sustained great losses by the insolency of those bold, bloody and barbarous *Rebels*.

Wherein is contained

The miraculous mercies of Almighty *GOD* towards the *Protestants* of that *Kingdome* in generall, and to that *Province* in speciall; manifested by the cutting off of above 2000. of the *Rebels* by 900. of our *Forces*, and the late surprisall of many more of them by Policie at *Sea*.

August 6th. LONDON,

Printed by *John Hammond*, and *Math: Rhodes*. 1642.

THE
Truest Intelligence from the Province of Munster, in the Kingdom of IRELAND.

EXTRACTED

Out of several Letters of very serious importance lately sent from Mr. *Christian Wattrowbe* Sovereigne of *Kinsale*, and divers other worthy Gentlemen of good repute, ranke and quality.

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The miraculous mercies of Almighty GOD towards the *Protestants* of that Kingdom in general, and to that *Province* in special, manifested by the cutting off of above 2000. of the *Rebels* by 900. of our *Forces*, and the free surprisall of many more of them by Policie at *Sea*.

LONDON,

Printed by *John Hammond*, and *Mich. Rhodes*. 1642.

The truest

INTELLIGENCE

FROM

IRELAND:

IRELAND, for this preſent laſt *Yeare*, hath beene the bloody Stage whereon the horrid and never the like heard of Tragedies have been really to the life (or rather to the death) acted.

The Romiſh *Rebels* have beene ſo impious in their crueltie, and ſo cruell in their immanitie, that they have not ſpar'd Men, Women nor Children: the very Turkes and Mahumetans were never ſo ſanguinean as thoſe Tygers have beene. They haue raviſhed Matrons, vitiated Wives, deflowred Virgins, fired Cities, and (which was the ground of all their inſolencies) they are damnably periur'd, as having falſified their Oathes both to God and man. Their Attempts, Plots, and Conſpiracies have beene ſo hainous and facinorous, that my tongue is not able to relate them, much leſſe my Pen to

expresse them; (yet I hope by Gods assistance they will bee ere long written in their owne blood.)

Quis talia fando
Temperet à lachrimis?
Who now forbeares
Relating such things to shed bitter teares.

What hideous and most barbarous Massacres, they have perpetrated and committed contrary to the Rules of Religion to God, loyalty to the King, and charity to their neighbour, the History of these times doth sufficiently testifie.

Audax omnia perpeti
Gens, Hyberne, ruit per vetitum nefas.
Bold *Ireland* rushes on
To act all mischiefs she leaves none undone.

But to come to the Subiect matter of this ensuing Tract; It pleased Almighty God on the 10th. day of *July* last month that the Forces lately sent out of *England* under the Command of the Lord *Forbes* were safely arrived at the Towne of *Kinsale*, in the County of *Corke*, and Province of *Munster*; seven hundred of them, and a hundred Sea-men forthwith marched with some Conducters of the said Towne towards the famous Towne of *Bandonbridge*, with a relief sent by the Honourable Houses of *Parliament* of Armes for 500. Men, 50. Barrels of Powder for *Bandon*, and a hundred and fifty pounds in money for the poore of the said Towne, which the aforesaid Forces did faithfully and happily deliver, according to the Order of the Honourable Court of *Parliament*; and having further instructions for the relieving of *Ruphany* Castle neere *Resse* in the said Countie, about ten miles from the aforesaid Towne, they marched from *Bandon* with neere about a hundred horse and foot of the Towne Souldiers, together with their owne eight hundred; in which march,

they

they met with a booty of 500. *Cowes* and abundance of *Sheep*; for the guarding of which, they left behind them 300. Men, who upon the departure of the *major* part of the ſaid men, advancing towards *Raph-barry* Caſtle for the reliefe thereof; were let upon by *Mecharty Reagh*, *Tiege O donoy* and other *Arch-Rebels* of thoſe parts of *Munſter*, who were in number about 5000. lying cloſe in by-hookes and corners, untill the greater part of our Forces were out of ſight and hearing of playing off the Enemies Muſquets) who fell ſo hot upon our 300. Men, having the advantage of above ten to one againſt them, that they much endangered the lives of the 300. Men.

But that GOD that ſhews himſelfe moſt gracious when his Servants are moſt neceſſitated, was pleaſed to put ſuch courage and Power into the hearts and hands of our *Engliſh*, that they held out ſo ſtoutly, that with the loſſe of Captaine *Welsh* and his Company, (ſave onely the Leivtenant, and thirty men of *Bandon-bridge* ſouldiers, they cut off the Enemy above five hundred, and continued the fight untill the remainder of the forces which went up to releive *Raph-barry* Caſtle were returned unto them. Then recovering new ſpirits, the ſurviving Soul'diers fell on the Enemy ſo eagerly and undaunted'y with the aſſiſtance of their fellow-forces, that they ſlew at the leaſt twelve hundred: For having ſurrounded and encompaſt them the Enemies could hardly betake themſelves to their heels, as they uſually doe and have formerly done, after the firſt or ſecond ſhot (unleſſe they ſhould expoſe themſelves to the mercy of the water ſomwhat neere the place of their fight as they intended for the recovering of a certaine *Iſland* to avoyd the fury of our Forces) Many of the Rebels were conſtrained after the violent and revengfull purſuit of our Army to truſt to the courteſie of the meeſileſſe waters wherein there could not be leſſe then five hundred ſwallowed and overwhelmed (like

proud *Pharoah* and his hoaſts) in an ingurgitative neck of that none ſparing Ocean.

Thus by this true Relation you may evidently perceive Gods great mercy to his ſervants, and his iuſt Iugment towards his, and their Enemyes; of which we ought all to take ſpeciall notice, and to render him due thankes, to whom the honour belongs; ſaying as that renowned and victorious King *Henry* the fift ſometimes ſaid at his triumph after his Battaile at *Agincourt* over the French, who were more then ten to one againſt him, commanding all his Soldirs to acknowledge upon their knees thoſe words of the *Pſalmiſt*, *Non nobis Domine non nobis, ſed nomini tuo da gloriam*; Not unto us Lord, not unto us; but unto thy Name give the glory.

Another remarkable Paſſage concerning the happy Proceedings of our laſt Forces by *SEA*, as followeth.

ONe of our Ships lately ſent forth to the Coaſts of *Ireland*, ventured upon this enſuing Stratagem into the harbour of *Baltemore*. They put up the *Dunkirkers* Colours, as if they had come with Ammunition and Armes for the *Rebels*; which the *Rebels* being very proud of and confident that they were (as our men pretended to be) both by their Coulers, and the Iriſh-language which ſome of them ſpake, were drawne on Ship-board, in particular *Durmod Glack*, *Florence Macharty*, *Arch-Rebels* with divers other the principall of which they ſaved alive, the other they hanged vp preſently.

Thus

Thus we see that by the divine providence, our policy and weake meanes doe prosper to the astonishment and destruction of our Enemies, and to the perpetuall exultation and obligation of all true Protestants; who ought not for all this to tempt GOD by neglecting meanes in due time of sending over sufficient Ammunition, mony and men to succour our distressed friends in *Ireland*, and suppresse their Enemies who (with GODS blessing on these meanes) may be quickly extirpated, or reduced to their obedience to the Crowne of *England*.

The Authors Animadversion and Conclusion.

MY humble Advice is, *Salvo meliori judicio*; That if there must needs be fighting at home (which God in his infinite mercy avert) that we would shut the Dore, which is the Kingdome of Ireland instanced after the old *Proverb*.

Hee that will for England *cope,*
Must in Ireland *first ground hope.*

Lest fighting amongst our selves the Dore being open, the Irish or some forraigne Enemy, or both invade and subvert us. For the preventing whereof, it is necessary to send with all expedition (for,

Tronte Capillata est, post est occasio calva.
Occasions lock is just before,
Which being past gives no hold more)

a considerable Army of faithfull resolute Souldiers, very well accoutred and provided, and no lesse experienced in those parts whither they are sent to recover the Corne and Cattle into our Forces hands for their Winter-support, and to make impregnable Fortifications upon the severall harbours of that Kingdome where there are none, before the raging sharpness and tempestuous stormes of that frigid Season appeare, when Ships cannot play upon that dangerous Coast, to prevent a future supply from these *Rebels* Adherents, and then (by the helpe of the Lord of Hosts whose Spirit will set up his Standard against his and their Enemies maugre the malice and might of the Divell

well the Pope and all their curſed complices, and maintaine his owne cauſe) VVee neede not doubt of a ſpeedy and happy Conqueſt of that rebellious and Unfortunate Kingdome. But happily it will be obiected that Englands neceſsity cals for charity firſt at home. To this I anſwer, Firſt by the Rule of *Piety* the way to gaine a pacification with God and then with the King and ſo peace among our ſelves, is by Repentance, Faſting, Prayer, and the practiſe of Mercy in releaſing the oppreſsed in relieving the diſtreſsed, *Iſay* 58. from the 6th. verſe to to the end. Secondly by the Rule of *Policie*, trading now being dead, and the *major* part of this Kingdome living upon manuall labour, it is more then probable that (wanting imployment heere to maintaine themſelves and their great charge, as many of them undergoe, they will take unlawfull wayes of ſubſiſting, and ſo endanger the Kingdom; and therefore may well be ſpared hence, and bee better maintained in the opportune regaining of *Ireland*, which is the preſerving of *England*, then ſuffered to be their owne carvers here in diſtractions continue, (which God forbid) to the hazard of this Kingdome. Thirdly, the Men that are or ſhall be ſent over with expedition into Ireland (the now miſerable ſeat of warre) they being a conſiderable ſtrength, will be able to effect the Conqueſt ſooner and at much leſs charge to to this Kingdome then otherwiſe; and upon occaſion of forraigne Invaſion which we may juſtly feare, the Turke, having got all that he hath in Europe by Civill Diſſentions and differences betweene the Chriſtian *Princes*, the men ſent over into Ireland (being trained up in the Schoole of warre, and fleſht with the blood of their enemies) ſhall by their skill, courage and experience doe twice ſo much beneficiall Service as raw unexperienc'd and freſh-water Soldiers: ſo that the preſent ſending over of a conſiderable number of men well appointed for Ireland, can be no prejudice, but rather an extraordinary advantage to this Kingdome.

Ordered, that this be printed and publiſhed.

Iohn Browne, *Cler. Parl. D. Com.*

FINIS.

D I

Layde b

How b

The vi

A HAPPY DISCOVERY

Of the ſtrange and fearefull

PLOTS

Layde by our Cavaleirs for invadingof *HVL*, and ſurprizing Sr. *John Hotham*.

AND

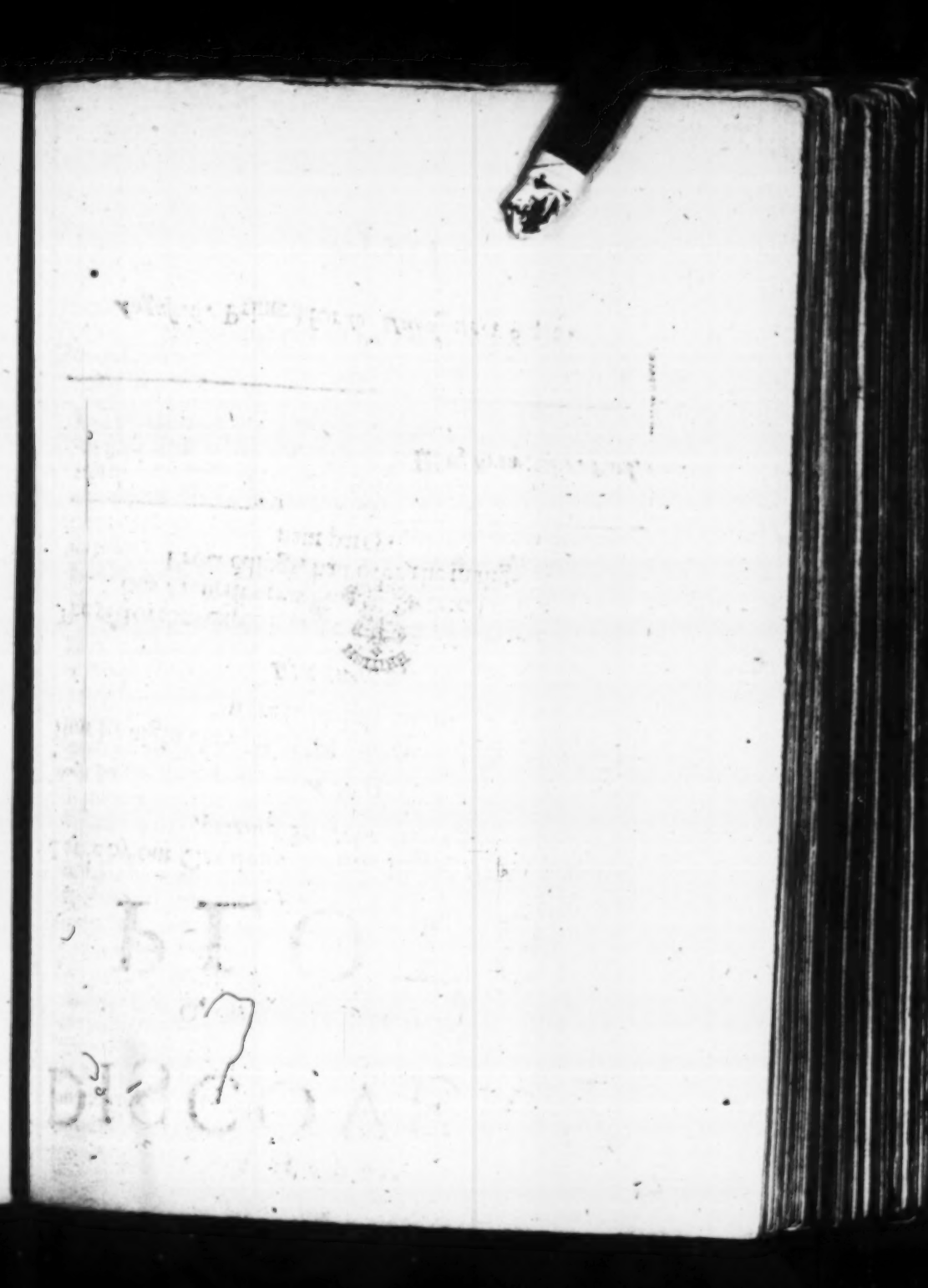
How by night they intended utterly to deſtroy both, but were ſuddainly taken.

LIKEWISE,

The victorions exploit and conqueſt of certaine corragious *Prentiſes* traviling to *Yorke* to Learne Proceedings, had over the malignant party.

Iohn, Brow. Clar. Parl.

Auguſt.6. Printed for *Io Hundgate.1642.*



SVDDEN

NEWES

FROM

HVLL.

DIving into the center of theſe plots which have threatned the downfall of our depreſſed Common-wealth, I addreſſed my ſelfe as well to impeach the clouded enemy, as infuſe comfortt to our ſinking ſpirits, to point out the unwilling truth with ſtragling penmanſhip.

We are daily eye-witneſſes of ſeditious Pamphlets, which (as falſe alarms) either terriſie us at firſt view, with conceited flaſhes, or elſe houſe us in dangerous ſecuriry by their ſilver ſpeeches, ſo that muffled with ſuch penny ſtuffe, wee cannot judge of affaires without truths enemy, Partiality.

Alwayes ate we ſtifled with the unſavoury ſent of unfortunate progreſſes, which drives us into a medley, as whoſe reeling faith knowes not which way to incline, whether to King or Parliament.

Tha honourable Aſſembly in Parliament is envied againſt by ſome, as if thoſe Pillars had

or

or doe ſtoop under their diſtracted burthen: Soveraignity others trample upon, who as thoſe liſping children to *David*, cry, *Come and help us*, our conceits ſit in counſell, and give verdict *pro & con ad placitum*; thus are our feares augmented or preſſed, as apprehenſion ſerves.

Our Kingdome now is cut in twaine, two parties more indeed then enough, dwell among us: the one voluntiers ſtand to, the other Cavaliers, on whoſe forces depends the ſafety of our Common-wealth, which I pray God may not turn to ruine, as they are thwarted, we may iuſtly feare the worſt, for ſtill ere they flurt each upon other, not onely to the ſpoile of their perſons, but the unreſolved Realme. Some of their counter buffs we are ſtruck with, which begin to totter with their ſtedfaſt fury. Many and ſundry rimes have the Kings Cavaliers caſt about for the ſubverſion of Hull, whoſe perſiſting exploits are interpreted in the language of Rebellion, however they, by the benignity of Fortune, have behave behaved thrmſelves, or through cruelty of Fate, or knowledge is truſted with. Divers times have they in the eyes of the world, attempted Hull, but ſince they have not proceded Maſters of their Art, they have canopied their plots with dark ſecreſie. It was agitated amongſt them that the onely way to crowne their actions was privately to creep into the heart of the town for the full poſſeſſion whereof they with a mutuall conſent intended intrinſically to maske them-

...ves with the vizards of the Parliaments adiuvants, and to enter under colour of well-willing ſubiects, uſurping faigned authority with the ſtolne name of a generall: which intent they put in execution, and marching undhr vaile of twilight, in ſmall parcells, that ſuſpition might not ſtand their overthrowing judge, they by peacemeale were buttoned in the town, though not without preceding examination.

Who, when they had intowned themſelves, ſet their thoughts at liberty, and crumbling together, chewd the cud, how they might by begirting Sir *Iohn Hothams* dwelling, become Maſter of his perſon: their opinions circled, and with the world went round. One Captaine *Thach* beholding to nature for a pregnant wit, whiſpered to them the time and places, when, and where every one ſhould ſtand in poſture of War; determining firſt to Captiuate the good Knight, and then to ſtop the current of thoſe floods which often at will uſe to incroach on and baptize the Land. But it fortuned that through the diſtemperature of ſome who had paſſed through the diſcipline of a Taverne and were ſlaved to ebriety, the diſtemperature of that ſtrong magazine which might have inſued, became abortive. For eruptions of words broke from them, which drew out their deſignes with a ſhameſull bluſh, ſome were taken, others ſuſpected, moſt fled.

Thus their deliverance was wrought, else might they have ſuckt the poyſon of their inveterate malice: That worthy Knight had found a priſon of his owne houſe, or have periſht without a combate, the Watch and Guard dargerouſly matcht, not onely in the bowels of of that towne were thoſe menacing promiſcuous excrements, but upon a watch-word externate troopes waiting as coadiutors without, were ready to force it to a gaſhly fright or a fearfull flight. But the ſnare was as broken as their cauſe and ſafety annext to truſty ſubiection, walkes up and downe the ſtreets. This adventure did not caſhiere them of their ſpirits, but bountifully fed their watchfulneſſe with the Aqua vitæ of carefull audacity. Experience lent them eyes, which glancing intellectually on unacted devices, invited unuſuall care not guilty of repentance: Now have they learnt to ſally out, and to looke to their tenants within, to ſpue out ſuch venemous ſerpents: yea revenge ſate in their wrinkled browes, which marſhalled their forces againſt the outragious onſets of their inſinuating adverſaries: for directing their ſteps out of the gates, they ſcoured up and downe to inveſtigate the blood thirſty Dor-Mice that lay in ambuſh. whom they eſpyed basking under the hedges in confuſed heaps: and after the ſword had ſometime diſcarged its office: many, on whoſe leaden breaſts doting ſleep was exceeding fond, ſlept their laſt.

Others let words creepe up their throats, with a come helpe : by which meanes their companions ſuſpecting nothing leſſe, but the towne had been their owne, ioyfully to their ſorrow, ſome raced it, accuſing Nature, that they were not aided with wings. All were ſeparated, and ſo eſcapt Cavellier-free. Thus were they trowſed for their temerous adventures, and not long after were ſerved the ſame ſauce : for it fortuned that ſome wel minded Souldier-prentiſes, who voluntarily, and valiently were reſolved, traverſing the Northerne parts, met with a rout of mounted Field Gamſters : who upon demand of what ſide they were, and thereupon ſome viniger language fiercely flew on them : the skirmiſh was ſharpe as were their weapons, with which they brought many a horſeman to a foot-race : who ſcapt, may thanke their beaſts, thoſe that were ſcarrified, may thanke themſelves. Such have been the iſſues of their imbraced ſervices. Thus while they take heart, not of grace, to fabricate abhord exploits their machanations end with lives, at leaſt misfortune.

FINIS.

A 18

Declaration of the Loyall

RESOLVTION of the Kingdome of

SCOTLAND.

BEING

A voluntary Oath by them taken for the Preſervation of his MAIESTIES Sacred Perſon, and for the Maintenance of his undoubted Rights and Priviledges to his ſeverall Kingdomes.

WITH

Their *Proteſtation* of ſevere proſecution againſt all thoſe that ſhall attempt, impugne, or by any miniſter meanes be Abettors, Counſellors, undertakers, or Diſturbers of the ſame.

London, Printed for W. STRATTON. *Auguſt*, 6. 1642.

A Declaration of the Loyall

RESOLVTION of the Kingdome of

SCOTLAND.

BEING

A voluntary Oath by them taken for the Preservation of his MAIESTIES Sacred Person, and for the Maintenance of his [illegible] Rights and Privileges to his several Kingdomes.

WITH

Their Protestation of severe prosecution against all those that shall attempt, impugne, or by any matter meanes be Abettors, Counsellors, Mettekers, or Disturbers of the same.

London, Printed for W. STRATTON. August, 6. 1642.

A generall Band voluntarily made by the good Subjects of the Kings Majesty of *Scotland*, for the preservation of his Highnesse person, and of his undoubted Right to the Crownes of *England* and *Ireland*.

Forasmuch as the Providence of God hes establisshed Kingdomes and Monarchies, and hes appointed Kings and Princes to beare rule over the same, representing his Divine power in ministration of Iusticeto their Subjects,and honouring him by the establishing true and Christian Religion according to his word. In contemplating of which benefits to the redownding of the people by the lawfull authority of the Prince, they are bound to love, reverence and obey, their native Soveraignes, to procure at their uttermost power, their standing and advancement or estate; To resist and withstand all and whatsoever

practizes or attempts which may be hurtfull to their person or estate; Therefore we undersubscrivand the naturall and loyall borne Subjects of this Realme, calling to memory and finding daily before our eyes the great felicity, and inestimable comfort wherewith the most happie and gracious Raigne of our Soveraigne hath inriched us, and the wonderfull quietnesse wherewith we are by Gods providence and his Highnesse prudent government, in so universall troubles of all *Europe* being blessed, acknowledging our selves most justly bound with our Lives, lands, goods, and geere in his defence and safety against whomsoever, of what Nation, degree or quality soever they be that would directly or indirectly attempt any harme against his Sacred person or estate; Therefore wee and every one of us conjunctly and severally in the presence of the Almighty power, *By whom Princes rule* (whom we call upon, not onely as a meane but the just avenger of syke as shall violate and contravene these presents) of our owne free motive and will binds and obliseth our selves ilke one of us to others, in that bond and holy Society whereby wee

ſolemnly vow and promiſe before the great God, with our whole powers, bodies, lives, lands, goods, children, ſervants, and all that are under our Commandement, truly and faithfully to ſerve and humbly to obey our ſaid Soveraigne Lord, againſt all eſtates, dignities and earthly Princes whatſoever, to invade and purſue by all manner of hoſtilitie, aſwell by force of Armes, as by all other meanes, all ſorts of perſons, their Complices, aſſiſtants and partakers, as ſhall attempt or undertake, by Deed, Counſell, or conſent to any practice that in any reſpect may tend to the harme of his Majeſties moſt Royall perſon, honour, eſtate or dignity, and ſhall never deſiſt from any manner of hoſtile purſuit of ſuch traiterous Tyrants, till they, their Counſellors, Leaders and partakers be all utterly routed out, to the Example of others upon the ſpearance of impunity to attempt the like. And becauſe Almighty God amongſt other his eneſtimable Bleſſings which he hath multiplied upon our ſaid Soveraigne Lord, to his glory and our great comfort, hath eſtablished the undoubted Right of the Crowne of *England* and *Ireland* to his Majeſties moſt

Royall Perſon, which notwithſtanding divers perſons upon frivolous and impertinent pretenſions, would goe about to impugne contrary to his Birth-right and the moſt ancient and allowed Lawes of both the Realmes, whereof we upon our bounden duty to our native Soveraigne, and moved in Conſcience to advance the righteous Succeſſour, ſolemnly vow and proteſt by the name of the great God, not only at our uttermoſt power and ſtate to maintaine and defend our Soveraigne in his undoubted Right and Title to the Crownes of *England* and *Ireland*, againe all other pretendors whatſoever, but likewiſe ſhall readily without any drift or excuſe upon whatſoever pretext, beſtow our ſelves, our lives, Children, ſervants, friends, goods and geere whatſoever, in the purſuit thereof againſt whatſoever perſons that ſhall hinder, impugne, or withſtand his Majeſty or his Heires, in the peaceable injoying or poſſeſſing of the ſaid Crownes of *England* and *Ireland*, and ſhall by all forcible meanes take the uttermoſt revenge upon them, their Leaders, Councellors, partakers or aſſiſtants, that by any meanes poſſible we or any of us can Excogitate

cogitate or deviſe, and never deliſt till wee have eſtabliſhed our deareſt Soveraigne, or (in caſe of his Deceaſe before, which God forbid) his Heires or Succeſſours in the Royall Kingdome of *Ireland*, and preacable fruition of the ſame. And for the more Corroboration of this our voluntary Bond and entry in ſo holy and lawfull a Society, we and every one of us under ſubſcrivend, confirme the holy Contents thereof by our ſolemne oathes taken upon the holy Scriptures with this expreſſe Condition; That none of us ſhall upon any reſpect of perſons, or cauſe for feare of danger, or hope of Reward, ſeperate our ſelves from this Condition, nor faile in any part of the premiſſes during our life-times. And giff we doe the contrary (as God forbid) That wee by our moſt gracious Soveraigne, his Heires and the reſt of our Society, be not onely reputed as perjured perſons unworthy to beare Office in any Chriſtien Realme, or civill Common weale, but alſo to be proſecuted as moſt vilde and deteſtable Traytors and publike enemies to God, our ſoveraigne Prince, and native Countrey; To the which puniſhment and paine, wee doe voluntarily

ſub-

submit our selves and every one of us without appellation or reclamation, like as wee are content that these presents be ratified by the State by the next Parliament, and presently inserted and registred in the Bookes of the Councell *ad futuram rei memoriam*, and that Execution royall may be directed thereupon in forme as afore. In witnesse whereof to this present Band subscrivand with our Hands, our seales of Armes are affixed, &c.

FINIS.

V

T

19

A FAMOVS VICTORY OBTAINED BY THE RIGHT HONORABLE THE LORD *BROOKS*, *AGANST THE* EARLE OF NORTHAMTON neere *Keintith* in *Warwickſhire* on the third of *Auguſt*, 1642.

Ordered that this be Printed,

Hen. Elſynge Cler. Parliament.

LONDON
Printed for *Henry Fowler*, the ſixt of *Auguſt*.
1642.

A FAMOVS VICTORY OBTAINED BY THE RIGHT HONORABLE THE LORD BROOKS,

AGAINST THE

EARLE OF [illegible]

neere Kenneth [illegible] on the third of [illegible], 1644.

Ordered that this be Printed,

Hen. Elsynge Cler. Parliament.

LONDON

Printed for Henry Fowler, the first of [illegible]

1644.

A FAMOUS

VICTORY

OBTAINED BY THE

Right Honourable the Lord BROOKS,
against the Earle of NORTHAMPTON,
on the third of *August*, 1642.
neere *Kelmish* in *Warwick-shire*.

SIR,

AT the last meeting of the said Earle & the Lord *Brooks* I informed you upon what Conditions they agreed on, namely, that there should be three dayes warning given before the removall of any Ammunition from *Banbury* to *Warwicke* Castle, which was performed by the said Lord, for having sent a Message to the said Earle that he was resolved to put

the command of the High Court of Parliament in execution, withall desiring him to desist from putting the Commission of Array in execution, it being both illegall and destructive to the peace of the Kingdome. Which Message being received by the Earle of *Northampton*, He presently caused those of his partie to arme themselves, animating them on, and telling them that this was the time for them to doe their King and Countrey good and acceptable service; with many other vaine glorious speeches, which indeed were usefull. At that time those of his partie for the major part being very cold in their affections toward that designe, yet nevertheless by his flattering Orations, he drew a considerable company to him of Gentlemen and other poore men that were seduced by his pretence of standing for the King; Which having obtained he put them into Order, and marcht towards *Kenuith* unto a plaine Heath over which the Lord *Brooks* was to march with his Ammunition.

The Lord *Brooks* according to his word set forward, having onely three hundred Musketteers, sixtie Pikes, and about two hundred Horse, being severall well affected Gentlemen that were

Inhabitants

Inhabitants in and about *Banbury*, nevertheleſſe, ſuch was the affection of the ſaid Countie toward the Parliament, and knowing no way better to expreſſe it than to the Lord *Brooks*, which was a member therof, they reſolved to lend their beſt ayde and aſſiſtance to the ſaid Lord, to the end that thereby he might be the better enabled to diſcharge that truſt which was committed to him.

Wherefore they in ſeverall companies met him on the way, proffering their lives and fortunes to be commanded by him, ſo that before he had marched three miles he had about three thouſand horſe and foote, with which he marched till he arrived the Heath, where the Earle of *Northampton* was accompanied with his partie: the ſight of whom cauſed the ſaid Lord to make a ſtand, which being effected, he drew up his Foote into a compleat Body, placing his Horſes on the wings, likewiſe his Ordnance being mounted on running carriages he drew up in the middle, making a ſmall diviſion, to the end that if occaſion were, they might offend the enemy, and yet indure no hazard.

Having in this order placed them, He with a chearfull countenance asked them, if they were

resolved to stand it out, and to hazard their lives in the defence of the King and Parliament.

They with a generall shout confirmed it, shewing such symptomes of their forwardnesse, that made my Lord *Brooks* weepe with very joy, giving them thankes with such a heartie love, which wrought so with them, that they marcht forward with such confidence that they disheartned the other partie, who were ready to revolt before they came to parley; Nevertheless, the Lord *Brooks* intreated them, as they esteemed the peace of the Kingdome, not for to shoot one Pistoll without they were inforced for their defence; onely to use all meanes they could for to outdare them, by that meanes to attaine their desires without the effusion of bloud.

In the meane time, the Earle of *Northampton* had bestowed Lip-labour on his valiant followers, and heartned them on, drawing them on within Pistoll-shot of the Lord *Brooks*, which being done, they made a stand, and beat a Parley. Which was answered by my Lord *Brooks* and twenty Gentlemen chose out of either partie as Guards for to secure them; both parties met and the Earle of *Northampton* made his demands, which were to this effect:

1. That

1. That the ſaid Lord *Brooks* ſhould deliver him the Ammunition which he had in his command, for to be imployed in his *Majeſties* ſervice.
2. That he ſhould deſiſt in putting the *Militia* in execution.
3. That he ſhould reſigne *Warwicke* Caſtle.

Withall threatning my Lord *Brooks*, that if he ſhould deny his juſt, lawfull, and friendly Demands, (not doubting the reſolution of his followers, and knowing the juſtice of his cauſe) he would make that place their graves that ſtood in oppoſition, giving them ſuch reproachfull words, that the twenty Gentlemen that were elected as a Guard to the Lord *Brooks*, unexpectedly diſarmed the Guard on the other partie, unhorſing of them before ever they knew what the matter was; which the Earle ſeeing clapt ſpurres to his Horſe and rid to the Head of his Troopes, bidding them give fire. Likewiſe the Lord *Brooks* cauſed his men to open to the right and left, which being done, the Adverſe partie might ſee his Ordinance mounted, and his Cannoneere ready to give fire: Which they ſeeing inſtead of fighting began to throw downe their Armes and ran away, ſome to the Lord *Brooks*, and ſome to their owne Houſes, leaving the

Earle

Earle none but one of his Gentlemen and two foot-boyes to attend him, which caused the said Earle to try whether He or his foot-boyes could run fastest. Which caused such a shouting on the other side, as was wonderfull to heare.

This danger being over, the Lord Brooke caused the Armes to be gathered up that they had left behind them and put them upon a Waggon, and afterward read a Vote of the Lords & Commons, Concerning the Commission of Array, namely, that the Lords and Commons assembled in Parliament, That the Commissions of Array granted by his Majestie, are altogether illegall, destructive to the peace of the Kingdom, against the Lawes of the Land, and the liberty of the Subiect; withall encouraging them on to a readinesse to obey the Parliament, and to withstand the Commissioners of Array.

Which being done, He took his Iourney forward, where I will leave Him and you, till the next opportunitie shall give occasion to informe you of His further Proceedings.

From *Banbury* this 3. of *August*. 1642.

Ordered that this be Printed and published.

Joh. Brown Cler. Parliament.

FINIS.

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20

THE KINGS MAIESTIES INTENTION

CONCERNING

The Setting up of His Standard, and Levying of warre against both Houses of *Parliament*; Wherein he Declares his full Resolution therein to both the said Houses.

Likewise the Resolution of the Lords that are now resident with His Majesty.

Also the Parliaments Desires to all his Majesties loving Subjects, for a meet concurrence with them, to maintain the Peace of these Kingdoms.

Ordered by the Lords and Commons, that this be printed and published.

IOHN BROWN Cler. *Parliament.*

LONDON:
Printed for *H. Blunon. August 6.* 1642.

THE KINGS MAJESTIES INTENTION

CONCERNING

The Setting up of His Standard, and Levying of warre against both Houses of Parliament; Wherein he Declares his full Resolution therein to both the said Houses.

Likewise the Resolution of the Lords that are now resident with His Majesty.

Also the Parliaments Desires to all his Majesties loving Subjects, for a meer concurrence with them, to maintain the Peace of these Kingdoms.

Ordered by the Lords and Commons, that this be printed and published.

IOHN BROWN Cler. Parliament.

LONDON:
Printed for H. Blunt. August 6. 1642.

HIS MAJESTIES RESOLUTION

Concerning the setting up of his Standard.

LOng hath the Subiects of this Kingdome bin possessed with Fears and Iealousies and bore the heavie Burthens that hath beene cast upon them, by the Enemies of Gods true Religion, and Adversaries to the peace and prosperity of this Kingdome, the said Enemy is the Malignant Party, who hath now raised many Forces in a warlike manner in severall Counties of this Realme, the greatest part of them consisting of Papists and adherents to the See of Rome, who do now see and well perceive that the Parlia-

ment making progresse according to their beginnings. will take away the last hope of ever Establishing, that Antichristian Religion here amongst us; yea, and take away the very Groundworke of such their Plots and Projects this way: And therfore it stands them now upon some Labour with all might and main to adventure upon any Design (though never so desperate) and to give out themselves in their Estates, Lives, and Livelyhoods to the uttermost they can.

For now or never must the Pope up or downe in this Kingdome.

Let any seeing man look back upon all former Proceedings, and consider who hath been preferred to the highest places in the Church.

The reason why this Parliament is hated more then other Parliaments have bin formerly, is, because it hath found out more Delinquents then any other Parliaments have done formerly, and hath gone farther in searching and curing wounds and Diseases, and Establishing a perfect Reformation both in Church and State, then ever any did.

Long intermission of Parliaments, having filled this Common-wealth so universally with ill Humours (that in this old doting Age, wherein it drawes to its period) wee can neither endure its Diseases, nor the Remedies. And herein this Parliament is most unhappy.

It cannot be broken without the consent of the Lords and Commons: Ever since which Act

past,

paſſ, All wayes have bin broken by the Court faction, to diſſolve or deſtroy it.

But becauſe I will not treat too long upon the Actions of theſe perſons, I will now come unto the full Subject, wherein his Majeſty hath declared his full Reſolution.

His Gracious Majeſty having taken into conſideration the great ſcandall that hath beene laid upon his Highneſſe, concerning his intention to leavie warre againſt both his Houſes of Parliament, there having beene many Rumours ſpread and informations given, which might have induced many to beleeve, that his Majeſty intends to make Warre againſt his Parliament.

He profeſſeth before God, and Declares to all the world, that hee always hath and doth abhorre all ſuch Deſigns, and deſires all His Nobility and Counceſl, who are now attending upon his Royall and Sacred Majeſty, to Declare whether they have not bin witneſſes of his frequent and earneſt Declarations and Profeſſions to this purpoſe, whether they ſee any colour of preparations of warre, that hee intendeth againſt his Houſes of Parliament, or Counſels that might reaſonably beget a Beleefe of any ſuch Deſign, and whether they be not fully perſwaded, that his Maj. hath no ſuch intentions, but that all his endeavours (according to his many profeſſions) tend to the firme and conſtant ſettlement of the true Proteſtant Profeſſion, the juſt Priviledges of Parliament, the liberty of the ſubject, and the peace and proſperity of this Kingdome.

And his Majesty no longer desires the blessing and protection of Almighty God, upon himself and his posterity, than he and they shall solemnly observe the due execution of the Laws, in defence of *Parliaments*, and the just Liberties and Priviledges therof.

And wheras it hath bin oftentimes divulged, that His Majesty had an intent to set up his Standard neer to *Hull*, *Yorke*, or *Newcastle*, and to raise Armes against his Parliament.

His Majesty doth protest, taking God the searcher of all hearts to Witnesse, that hee never had any such intention, nor the least thought of any such thing, but alwayes desired the peace and prosperity of this Kingdom, and that if he doth set up his standard, it is but for the defence of his Royall person; for it is Reported in *Leicester-shire*, that his Majesty is resolved to set it up in that County.

But this his Majestie is Resolved to do, that he will have a Guard for the safety

ſafety and ſecurity of his own Royall Perſon, to ſecure himſelf and his Princely Poſterity.

The Lords and Gentry that are now reſident with His Majeſty, doe Declare and Proteſt, that His Majeſty hath no intentions to leavie Warre againſt his Parliament; Neither hath he any deſire to bring this his flouriſhing Kingdom: to a Civill Warre.

The Lords and Commons aſſembled in *Parliament* having taken into conſideration the Proceedings of His Majeſty, Do Declare, That the Cavaleers doe begin already to take mens Horſes from them by force; and commit other Acts of Hoſtility; and have uncivilly uſed and ſcandit a Gentleman ſent from the Parliament with a Letter to his Majeſtie.

They do alſo Declare, That his Majeſty is ſhortly expected to come to *Hull*, with an army, and hath alſo ſent a ſtrong Garriſon to New-Caſtle.

The Warre being thus begunne, the

Lords

Lords and Commons in Parliament assembled, do hold themselves bound in Conscience to raise Forces for the preservation of the peace of the Kingdome and protection of the Subjects in their Persons and Estates.

In the performing of which they desire the concurrence of the well-disposed Subjects of this Kingdome, and shall manifest by their Courses and Endeavours, that they are carryed away by no Respects but of the publique good, which they will always preferre before their own lives and fortunes.

This is the Resolution of his Majesty it being Declared in the fore-going particulars, and in this latter part is declared the Desires of both the Honourable Houses of Parliament.

Ordered that this be printed and published.

John Brown Cler. Parl.

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Aug. 21. 6.

A NEW DISCOVEY OF A DESIGNE OF THE FRENCH:

K

Who are lately arrived at *PORTSMOUTH*,

To the number of Five Thousand, With Ammunition and Armes under the Command of the Lord *Goring*, who have beseiged *Portsmouth* to aide and assist the King against the PARLIAMENT.

London Printed for *Ioseph Watson*. 1642.

A NEW DISCOVERY OF A DESIGNE OF THE FRENCH:

Who are lately arrived at PORTSMOUTH,

To the number of Five Thousand, With Ammunition and Armes under the Command of the Lord Gering, who have beseiged Portsmouth to aide and assist the King against the PARLIAMENT.

London Printed for Ioseph Watson.
1642.

A new Diſcovery

Of a Deſigne of the French,

who are lately arrived at *Portſmouth*.

WHat the emergent calamities of theſe times haveth beene, and are ſtill in agitation, are ſufficiently apparent to any indifferent iudgemẽt. The Kings not congruitie with his true & loyall parliament is the grand ground of all our miſcheefes. There are ſuch haynous plotts, and factious attemps acted and daily perpetrated by the Malignant party of

this Kingdome, that my tongue is not able to relate them, much leſſe my pen ſufficient to expreſſe them. The ground and cauſe of all theſe miſchiefes which doe threaten ruine and deſtruction to this Kingdome, is not his Maieſtie, but the malevolent and ill-affected ſpirits that are now about him. To him they fly as to their ſanctuary, in him they confide & rely as their cheifeſt fortreſſe of defence. VVere they Parliament proofe, they would not like ſo many burres, hang upon the robes of His Royall Maieſtie, but theſe are of ſuch a peſtiferous nature, (being not only criminous, but of deſperate fortunes) that they deſire to ſwimme through a ſea of blood, that they may obtaine to their hoped haven.

For

For the confirmation of these premiſes, I ſhall relate unto you a late new, & true diſcovery of the *French*. It is credibly reported by thoſe who ſcorne to tel a lie, that a French Army is at this inſtant in *Portſmouth*. The Letters containing this novelty was read to a noble Gentleman in this Citie, to the wonder and admiration of al true hearted Subiects: yet if we truely conceive it, it is ſo miraculous as poſſible, and not ſo ſtrange as true, if wee recollect and call to minde the ſad diſtance and ſtrange difference of His Maieſtie from his Parliament. The King is the Head, and the Parliament is the repreſentative body of this whole Kingdom: and that that theſe two ſhould be ſo far aſunder, it is the miſery of the time, and danger of this kingdome. His Maieſtie (the world knowes) is the *French* Kings brother

ther by the marriage of his royall consort, our Gratious Queene *Mary*, and how far the *French King* may secretly or cunningly comply with his Maiestie, the wittiest of this knigdome can hardly determine.

The report is, that the French have invaded *Portsmouth*, which if they have I doubt not but our English spirits will repell and conquer them. Suppose they pretend to come for the King, in an auxiliary way to ayde His Maiesty against his, and the kingdoms enemies, yet if they should any waies offer the least affront to the high and Honorable Court of Parliament, which under the Almighty is the preservation of Religion, the King and whole kingdome, may they bee lost as in that famous battell at *Agnicourt* in the raigne of *Henry* the Fift; may they dye wretched, neglected, and forgotten. For

For as true *English* let us (as we are all obliged by our late proteſtation) reſolve and vow to defend and maintaine the true proteſtant Religion, His Maieſties due honour and iuſt prerogative, the liberty & propriety of the Kings Subiects, & the moſt equall priviledges of both Houſes of Parliament.

There was never more needefull then at this preſent to ſtand for all theſe. We are now in great danger and know not how ſoone calamity may enſue upon us. We heare daily of warres, and rumour of warres, both at home and abroad. The ſword hath beene lately drawne, and God onely knowes when it will be ſheathed againe. When once a warre is begunne, who can tell when it will end. Thouſands will then be ſlaine before this land be againe ſetled in peace, many a weake wife will be then husbandleſſe, and many a poore child fatherleſſe: *Rachels weeping for their children, and will not bee comforted becauſe they are not. Dulce bellum inexpertis*; If warre be ſweet, it is to them that doe not know it. Lamentable are the fruits and iſſues of a civill warre. I pray God put a period to the difference betweene the King and his Parliament, if they once concurre together, we neede not feare any enemy whatſoever. Ile conclude all with the words of Saint *Paul*, *Si Deus nobiſcum, quis contra nos*: If God be on our ſide, who can be againſt us.

For.

For the prevention of future danger, let all true protestants raise all their forces to the uttermost of their ability, that the *French* may bee dissipated, *Portsmouth* relieved, and the *English* comforted, to the glory of God, the Honour of the King, and peace of the Kingdome.

Ordered by the Lords and Commons in Parliament, that the Sheriffes of the Countie, of *Yorke* and *Kingston*, and likewise the Lords Lievetenants of the said Counties, and in their absence, their Deputies allowed by Parliament, and the Iustices of Peace, and all others his Maiesties Officers shall suppresse all forces that shall be raised, or gathered together in those Counties, either to force the Towne of *Hull*, to stop the passages, to, and from the same; or in any other way to disturbe the peace of the Kingdome.

Ordered by the Lords and Commons in Parliament, that this shall be printed and published forthwith.

Io. Browne Cler. Parl.

FINIS.

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22

The Humble PETITION

OF THE

Gentry, Miniſters, and Commonalty of the Barony of *Kendall* in the County

OF

VVeſtmerland,

Who have ſubſcribed hereunto.

WHEREIN

They ſet forth their readineſſe to maintain and defend His Majeſties Royall Perſon, Honour, and Eſtate, and according to their Proteſtation, the power and priviledge of Parliaments, the lawfull Rights and Liberties of the Subject.

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6. Auguſti, 1642.

Ordered bythe Commons in Parliament, That Maſter *Bayns* who delivered this Petition into the Houſe, return the County hearty thanks for their duty to His Majeſtie, and good affection to the Parliament. And it is further Ordered, That this Petition be forthwith Prinred.

August 7 *H. Elſynge, Cler. Parl. D.Com.*

London, Printed by *L.N.* and *I.F.* for *Edward Husbands* and *John Franck*. Auguſt 8. 1642.

The Humble

PETITION

OF THE

Gentry, Ministers, and Commonalty of the Barony of Kewlas in the County

OF

Westmerland,

Who have subscribed hereunto.

WHEREIN

They set forth their readinesse to maintain and defend His Majesties Royal Person, Honour, and Estate, and [illegible] their Protestation, the power and privilege of Parliaments, the lawfull Rights and Liberties of the Kingdom.

Ordered by the Commons in Parliament, That Master [illegible] who delivered this Petition [illegible] County hearty [illegible] good [illegible] dered, That this Petition [illegible]

August 7th

To the Honorable,

THE

Knights, Citizens, and Burgesses

of the House of Commons now Assembled in Parliament;

The humble Petition

of the Gentry, Ministers, and Commonalty of the Barony of *Kendall* in the County of *Westmerland*, who have subscribed hereunto.

In all humility sheweth,

THat we are very sensible of our too great remisnesse, in rendring thanks for your unwearied labours, and constant endeavours (to the hazard of your lives

and fortunes) for the generall good and safety of the whole Kingdom, And especially for Your endeavours to preserve the true reformed Protestant Religion without mixture or composition, against those subtle Innovators that have long laboured to hinder and caluminate the power and practise thereof, evidenced by their wicked designes, in molesting, and suppressing of many worthy, and powerfull Preachers, by Innovations in Religion, and by casting unjust scandals and aspersions upon the Zealous Professors thereof; together with many other things of maine importance, intended by you (as by Declarations and Votes do appear unto us) for the glory

of God, the advantage of His Majeſtie, the honour of his Government, and the contentment of all His Majeſties well affected Subjects. And now perceiving that by the ſubtle and cunning practiſes of ſome evill affected Perſons, (Enemies not onely to a thorough Reformation and the power of Religion, but alſo to the honour of His Majeſties Government, the peace and welfare of the whole Kingdom, and to the poor diſtreſſed Proteſtants our Brethren in Ireland) ſo happy a Reformation both in Church and Common wealth is much hindred, diſcountenanced and oppoſed, to our no leſſe grief then amazement.

Your

Your Petitioners therefore humbly pray this Honourable Assembly, to continue and go on in your godly and Christian Resolutions, for a happy and thorough Reformation, such as may chiefly tend to the honour of God, the greatnesse and prosperity of His Majestie, and the publique good of the Church and Common-wealth; And that the Authors and Fomentors of our evills, may be brought to condign punishment, the power and priviledges of Parliaments, and the lawfull Rights and Liberties of the Subjects, vindicated and confirm'd, And we according to the duty of our Allegiance, shall be ready to maintain and defend His Majesties Royall person, honour and estate, and according to our protestation, the power and priviledges of Parliaments, the lawfull Rights and Liberties of the Subjects, and every of your Persons, in what ever you shall do in the lawfull pursuance of the same.

And shall ever pray, &c.

WE the Subscribers of this Petition, do hereby authorize the Transcriber hereof, to transcribe our names in a faire manner.

Die Sabbathi: 6. Auguſti. 1642.

THe humble Petition of the Gentry, Miniſters, and Free-holders, of the Barony of *Kendall* in the Countie of *weſtmerland* was this day read, and Maſter *Bayns* who had authority from that Countrey to deliver it, was called in, and Maſter *Speaker* by the Command of the Houſe, told him that they had read this Petition, and found it full of duty to His Majeſtie, and affection to the Common-wealth, and eſpecially at this time, and therefore he is commanded to return the County hearty thanks, and that this Houſe will have ſpeciall care of them: They have further Ordered, that this Petition be forthwith Printed.

H: Elſynge, Cler. Parl. D.Com.

FINIS.

Die Sabbathi 6. Aprilis 1642.

THe humble Petition of the Gentry, Ministers, and Free-holders, of the Barony of *Kendall* in the Countie of *Westmorland* was this day read, and Master *Bates* who had authority from that Countrey to deliver it, was called in, and Master *Speaker* by the Command of the House, told him that they had read this Petition, and found it full of duty to His Majestie, and affection to the Common-wealth, and especially at this time, and therefore he is commanded to return the County hearty thanks, and that this House will have speciall care of them: They have further Ordered, that this Petition be forthwith Printed.

H: Elsynge, Clerk, Parl. D. Com.

FINIS.

A MESSAGE SENT

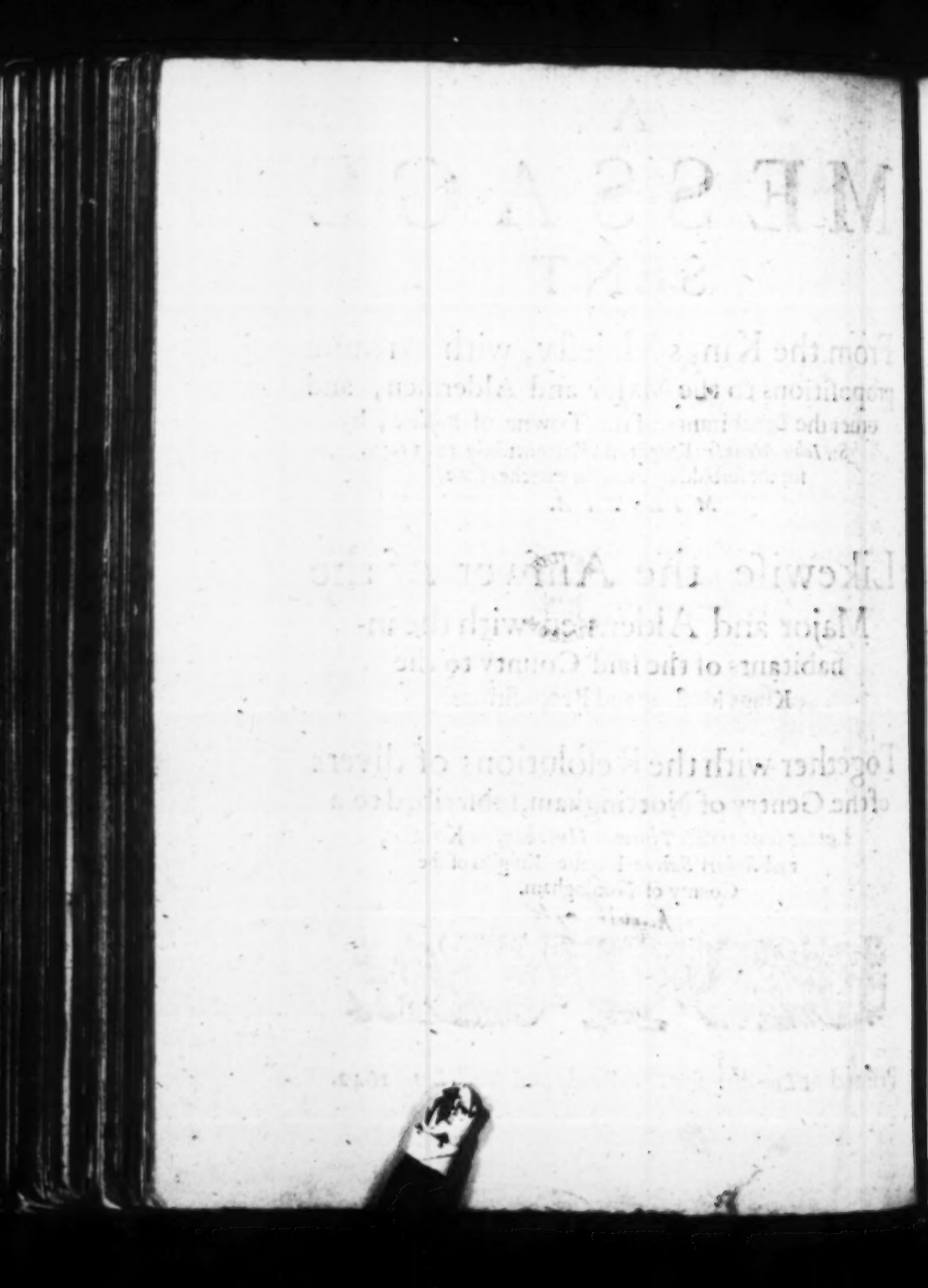
From the Kings Majeſty, with certaine propoſitions to the Major and Aldermen, and other the Inhabitants of the Towne of *Boſton*, by Sir *Iohn Mounſon* Knight and Barronet. Iuly 30. 1642. for the forbidding them the exerciſe of the

MILITIA.

Likewiſe the Anſwer of the Major and Aldermen with the inhabitants of the ſaid County to the Kings Meſſage and Propoſitions.

Together with the Reſolutions of divers of the Gentry of Nottingham, ſubſcribed to a Letter ſent to Sir *Thomas Hutchinſon* Knight, and *Robert Sutton* Eſquire, Knights of the County of Nottingham.

Printed at *London*, for *Tho. Banks* and *Will. Ley*. 1642.



The meſſage and propoſitions brought to the Major and Aldermen, and other inhabitants of the Towne of Boſton from our Soveraigne Lord the Kings Majeſty by Sir *Iohn Mounſon* Knight and Baronet, the 30. of July. 1642.

HIs Majeſty conſidering the importance of this place, as it may be an inlet of much miſchief upon the inhabitants, and bring many ſad effects upon this County, have juſt cauſe for the ſafety of his good Subjects, and prevention of ſuch dangerous conſequences, to ſecure it from any impoſition from abroad, or tumults within by his owne power; and the rather becauſe hee hath heard of undutifull Actions from a few ill-affected amongſt you, in muſtering & trayning contrary to the Lawes of his Proclamation, yet his Majeſty is graciouſly pleaſed to lay aſide theſe thoughts, and by endeavouring the aſſurance himſelf of your loyalty and affections, to aſſure the Towne and County by them of a continued peace and proſperity, if you ſhall propoſe a way that his Majeſty may upon good grounds be invited to that confidence, and as a preparation to it.

Firſt, his Majeſty requires that you ſuffer not any further muſtering and training of men, countenanced by any authority whatſoever contrary to his Commands.

Secondly, that you declare your unanimous reſolution, to reſiſt the landing or taking in of any Forces without his Majeſties allowance, and if any ſuch thing ſhould be attempted, that you doe deſire the contribution of his power and this Countries Forces to aſſiſt you in ſo great and neceſſary

neceſſary, and publike duty tending to the preſervation of the publike Peace, and his Majeſty will be forbearing to ſend any Forces amongſt you.

The anſwer of the ſaid Major, and Aldermen, and inhabitants to the Meſſage *and Propoſitions aforeſaid.*

THe ſaid Major, Aldermen and other principall inhabitants anſwere, That they were not in feare of any Forces comming to this Towne in oppoſition to his Majeſty, and therefore did not conceive neede of any to be ſent hither, but thought it would be of ill conſequence to theſe parts, and would fill the minds of his peaceable and quiet ſubjects with new feares and jealouſies, and they declare themſelves that they would not receive any Forces under the command of any againſt his Majeſty, and the peace of the Kingdome, but will reſiſt the ſame to their powers. And touching the muſtering of men within this Borough contrary to his Majeſties Command, they conceive the Major and Aldermen of this Borough have already ſatisfied his Majeſty concerning the ſame; and the ſaid Major and Aldermen will endeavour to make good what they have therein already ſent to his Majeſty.

To our much Honoured Friends, Sir *Thomas Hutchinſon* Knight, and *Robert Sutton* Eſq. Knights of the Shire for the County of *Nottingham*.

Gentlemen.

Inding, to our great griefe (by divers printed Declarations) the unhappy differences betwixt his Majeſty and his Parliament, and from thence apprehending great fear of further diſtractions, we have thought fit to impart our hearts freely unto you as men choſen by us, and intruſted for us, to repreſent us, and our deſires in Your Honourable Houſe of Commons: Where in the firſt place, upon all occaſions, we deſire you to tender the acknowledgment of our humble and hearty thanks for thoſe many good Lawes, which by their Care annd Wiſedome, together with His Majeſties Grace and Favour, have beene obtained for us, both for the ſecuring us in the point of our property, and alſo for the freeing us from the unlimited power of Arbitrary government: And herein His Majeſtie having concurred with you in all that Wee could expect or can deſire both for our Perſons and Eſtates, and at ſeverall times promiſed to joyne with his Parliament for the Reforming and Reducing both the Doctrine and Diſcipline of the Church to the beſt and pureſt times ſince the Reformation; And if this were done, what others would expect wee know not, wee deſire no more And now Wee cannot but ſtand amazed, to ſee the King, the Lords and Commons agree in all that wee can thinke neceſſary for Reformation, and for ſecuring Us hereafter to bee governed according to the good Lawes of the Land in force, and yet ſuch great Diſtraction amongſt thoſe three Eſtates. Wee heard long ſince reports, and ſaw printed Papers of the great dangers of Papiſts, and that even in our owne County, but beleeve there was no trueth nor ground of any ſuch. Wee heard great Rumours of Forraigne Force from *France* and *Denmarke*; but, thankes be to God, wee ſee no ſuch dan-

ger : And yet under theſe pretences, there is great preparation of putting us in a poſture of Defence, and a great neceſſity pretended of tetling the *Militia* : But Wee ſee more cauſe to feare the remedy, then the diſeaſe ; For this poſture (as you call it) of Defence doth carry a face of War with it, even amongſt our ſelves and concerning it we are diſtracted with contrary commands ; the Houſes of Parliament command one thing, the King forbids that command; the King commands, and the Houſes of Parliament forbids that command, and we are at a ſtand, and yet wee are ever ready to yeeld obedience to all the knowe Laws of the Land : and we have ever been taught, That all thoſe Lawes made in Parliament, conſiſt of three Eſtates, the Commons, Lords, and King, and wee thinke it dangerous to untwiſt that triple Cord ; and wee hold it our greateſt Priviledge, That the King and Lords, whom we have heard ſometime joyned in Counſell, could not make a Law to binde us without our conſent in Parliament ; and by the ſame reaſon, we cannot expect that the Commons, with the Lords, ſhould make a Law or an Ordinance, of the force of a Law, to binde without the King, eſpecially againſt the King. And as we doe no yeeld any Act of Obedience to the King's Command ſimply, but as it is warranted by Law, made by His Authority, with the Conſent of both Houſes ; ſo we ſhall not conceive our ſelves bound to obey one or both Houſes without the King, but in ſuch things as are according to the known Lawes of the Land. When the King by his Writte gave us power to chuſe you, it was to treate *De quibuſdam arduis, &c.* Wee never conceived your only Votes ſhould bee our Law, nor conceived Wee had ſuch a power to conferre upon you : And Wee require you not to conſent to lay any ſuch command upon us, nor to ingage us in any Civill war for the maintenance of ſuch Votes, under colour of Priviledges againſt our lawfull King, to whom many of us, by the appointment of the Law, have taken the Oath of Supremacy, and Allegiance, to which all of us are bound. And beſide, we have at the command of both Houſes taken the late proteſtation, wherein wee have vowed to maintaine the Doctrine of the Church of England, His Majeſties Royall Perſon, Honour, and Eſtate, the Priviledges of Parliament, and the Liberties of the Subject : and Wee ſhall endeavour to maintaine every part and clauſe thereof reſpectively with our

lives

lives and fortunes. And we conceive our beſt directions therein to be the knowne Lawes, the maintenance whereof wee account our onely liberty and defence. And we account the ſureſt way to enjoy the benefit of theſe Lawes, is to joyne and comply with his Majeſty, under whoſe protection, next under God, wee can onely hope to enjoy the benefit thereof; eſpecially his Majeſty having ever ſince this Parliament joyned in the making of as good Lawes as ever any King hath done; and made ſo gracious promiſes of his future Government accordiug to the Lawes, and given aboundant ſatisfaction for ſome unhappy accidents in his paſt Government, that we conceive great cauſe to returne him cheerefull thankfulneſſe for theſe Lawes, and to yeeld a faithfull obedience, and to confide in him for the future. This is the cleare expreſſion of our hearts; this is that we deſire you to conſent in for us. And we ſhall heartily pray, that we might be an example to many others to make the like expreſſions: And then wee ſhould not doubt but this would bring a right underſtanding betwixt the King and his people, and take away all feares and jealouſies, and ſettle a firme peace amongſt us. We ſhould gladly, with all humility, have petitioned your Honourable Houſe, but ſtill to this purpoſe. And we underſtand ſome Countries have done ſo, which hath bin diſpleaſing unto them, becauſe they contrary to ſenſe; and we, perhaps through ignorance might fall into the ſame errour. Yet wee hope it will not be diſpleaſing unto you, that we give you our ſence freely, for you are us, and we hope you will not be unwilling to follow our ſence, ſo far as you conceive it to be the ſence of your County whoſe you are, and for whom you ſerve. And ſo we reſt your very loving Friends and Country-men.

IOhn Digby, *High Sheriffe.*
Iohn Byron.
Richard Parkins.
William Apleton.
Robert Pilſon.
George Laſcells.
Matthew Palmer.
Roger Cooper.
Iſham Parkins.
Io. Wood.
G. Hollis.
Richard Byron.
Io. Nevile.
Edmund Haſtings.
Edward Andrewes.
Thomas Blackwall.
William Sandes.
Thomas Longford.
Iervas Sanford.
Rich. Harper.

Gabriel

Gabriel Arme-ſtrong.
Acton Burnell.
Sam. Bolles.
Rowland Pand.
Iohn Odingſells.
Anthony Gilby.
Robert Eyre.
Parke Creſly.
Thomas Houlder.
Robert Saunderſon.
Iohn Walker.
Thomas Fox.
I. Bolles.
Gri. Dwall.
William Smyths.
Nich. Stoyt.
Tho. Hollwell.
Rich. Draper.
Tho. Atkinſon.
Lancelot Rolſton.
Tho. Newton.
William Wild.
Rerbert Leek.
Tho. Browne.
William Smythſon.
Io. Goſling.
William Oglethorpe.
Geo. Laſcells.
Iohn Clay.
Geo. Milford.
William Needham.

Rich. Brough.
Iohn Butterworth.
Tho. Poole.
Iohn Lee.
Io. Worſdale.
William Shipman.
Gharies Leek.
William Apſley.
Francis Cavindiſh.
Charles North.
Matthew Palmer.
Rich. Holliwell.
Roger Iackſon.
Iohn Leeke.
Rich. Simman.
Stephen Broome.
William Colby.
Iohn Newport.
Hen. Caldecott.
Edw. Holland.
Hen. Broome.
William Hacker.
Iames Forbeny.
Iob Holden.
Rich. Boyet.
William Poelington.
Hen. Green.
Walter Garrington.
Iohn Grundy.
G. Flower.

FINIS.

24

THE LORD MARQUESSE OF HERTFORD,

His Letter, Sent to the QUEEN IN

HOLLAND.

Alſo a Letter from the Committee in *Sommerſetſhire*, to the Houſes of Parliament, with a Copy of their Meſſage to Marqueſſe HERTFORD, and his men aſſembled in Arms at *Shepton-Mallet*, his Anſwer thereunto, and their Reſolution upon the ſame.

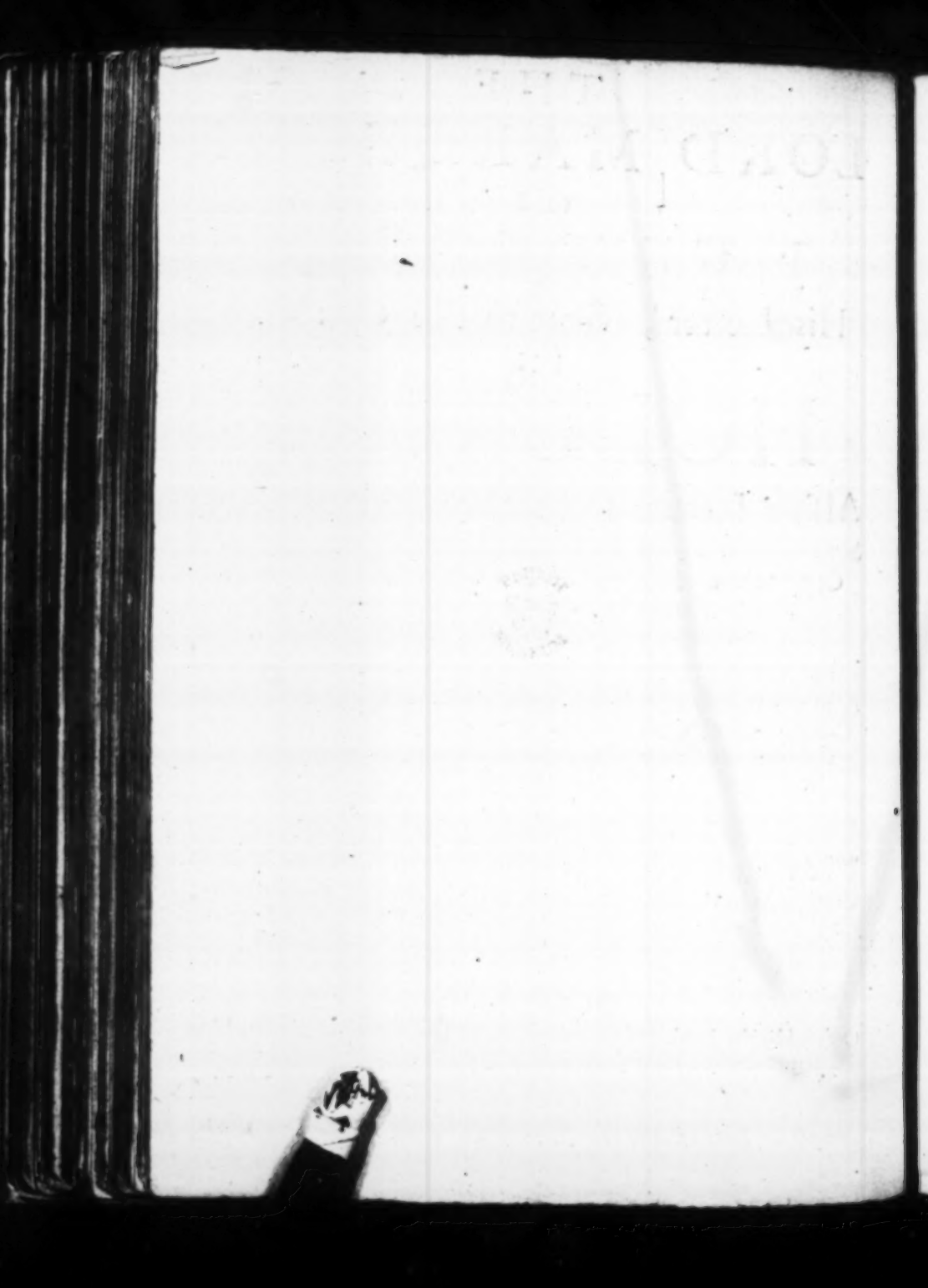
Likewiſe the Information that both Houſes received from a Marchant in ROTERDAM, Relating how divers Captains, and other Officers upon a Letter from the Queen to the Prince of *Orange*, are by him diſcharged, and ſent over into *England* for His Majeſties ſervice in the North; And how the Papiſts there have given to the King two hundred thouſand pound in mony; with ſundry other matters of great concernment.

Whereunto is added, Certain Votes of the Lords and Commons in Parliament, for the apprehending, and bringing up, Sir *Ralph Hopton*, Maſter *Thomas Smith*, Captain *John Digby*; Members of the Houſe of Commons, With Sir *Ferdinando Gorges*, Sir *Francis Dodington*, and ſome others as Delinquents.

Ordered by the Lords and Commons aſſembled in Parliament, That theſe particulars be forthwith Printed and publiſhed.

Joh. Brown, Cler. Parliament.

Auguſt 8. *London*, Printed for *Joſeph Hunſcott*, and *John Wright*. 1642.



Madam,

I Am now (imboldned by Your Majeſties commands) to give You the trouble of a few Lines, which formerly I have done with ſome ſcruple, fearing to intrench too much upon Your Majeſties patience. His Majeſties affaires, are now I hop in a proſperous way. And the affections of His People, breaks out every day more and more; who begin to have their eyes open, and will I beleeve no longer be deluded with the imaginary fears and jealouſies.

The King takes His journey to morrow towards *Lincolnſhire*, invited thereunto, by a great number of the beſt Gentlemen of that County: The Prince goes with Him, But His Majeſty hath commanded me to return to *York* with the Duke of *York*, where He is to remain untill the King comes back, under the charge of the Lord of *Dorſet*, Becauſe by His Majeſties commands, I am with all ſpeed to repair unto the Weſt, to put His Commiſſions of Array in execution, which I make no doubt to perform without any great difficulty;

If God proſpers Us, as I truſt he will in ſo good a cauſe, We ſhall then ſhortly (I hope) be bleſſed and cheered up with Your Majeſties long wiſhed-for preſence, *And hey then down go they*; And to Our greater incouragement, *Sampſon* is come over to us.

Madam, Your Majeſty may perceive I hope well, that I preſume to be thus merry with You; But I hope You will pardon it, with all the other errours and preſumptions of

MADAM

Your moſt humble, moſt faithfull,

and moſt oblieged Servant,

Beverley the 11. of *July*, 1642.

HARTFORD.

THE

THE Copy of a LETTER ſent from the Committee in *Sommerſetſhire*, to both Houſes OF PARLIAMENT.

SIR,

ACcording to the commands of both Houſes in your late Inſtructions, for the preſervation of the peace of this County, ſince our Letter to Maſter *Pym*, dated the 29. of *July* in *Bathe*, Where we gave directions for a meeting this day in this Town of *Shepton Mallet*, to iſſue Warrants to ſeverall hundreds, for preſervation of the peace of this County, requiring them not to obey the Commiſſion of Array, but to be ready from time to time to obey the Ordinance of Parliament, and ſuch farther directions as they ſhould receive from us, according to your Inſtructions; but ſo it was, May it pleaſe you, That under pretence of a Petition delivered laſt night to the Lord Marqueſſe of *Hertford*, in the name of ſome of this Town, gotten by the wicked practiſes of theſe Incendiaries, Inhabitants of this Town of *Shepton-Mallet*, viz. *Richard Board*, *Hercules Woiting*, *Nicholas Downton*, *James Stroode*,

Strode, *John Walker*, and *John Coothe* the Parſon, (who alſo did yeſterday read publikely in the Church His Majeſties late Anſwer to your Petition of Pacification,) inſinuating into the people, That our meeting here was to fire their houſes, and make their Streets run with bloud; This morning about eight of the clock, Sir *Ralph Hopton* a companied with Maſter *Thomas Smith*, both Members of your Houſe, and Sir *Ferdinando Gorges*, Father in Law to Maſter *Thomas Smith*, and a hundred horſe at leaſt, with ſwords, and ſome with Piſtolls, came into the Market place, pretending to read the ſaid Petition: Maſter *William Strode*, one of your Deputy Lievtenants, lying that night within a mile of the Town, and having notice of ſome tumult in the Town; Preſently himſelf, and his ſonne, with his ſervants, in all, but four Armed horſe, and two unarmed, came into the Market place, and demanded the reaſon of the tumult; Whereupon the ſaid Sir *Ralph Hopton*, Maſter *Smith*, and Sir *Ferdinando Gorges* came forth to Maſter *Strode*, and required him to alight, and hear a Petition read; to which Maſter *Strode* replyed, That he came not to hear Petitions, but to ſuppreſſe Inſurrections and Tumults, And required as one of the Committee of both Houſes, the ſaid three Gentlemen and the reſt, in the name of the King and Parliament, to depart the Town, as they would anſwer it at their perills; Whereupon the ſaid Sir *Ralph Hopton* laid hold upon Maſter *Strodes* perſon, and his horſe, with the aſſiſtance of Maſter *Smith*, and arreſted Maſter *Strode* of ſuſpition of Treaſon, Endevouring to pull him from his horſe, which he endevouring to avoyde, Sir *Ferdinando Gorges* ſtrook at him with a Halberd, and diverſe of their Cavaliers drew their Swords, and held the points towards his Body, and forced him to alight; and then the ſaid Sir *Ralph Hopton*, Maſter *Smith*, and Sir *Ferdinando Gorges*, laying hands upon him, The ſaid Sir *Ralph Hopton* did their arreſt Maſter *Strode* of high Treaſon: And then the ſaid Sir *Ralph Hopton* read the aboveſaid falſe and ſcandalous Petition, and called for men to make it good; but there only appeared the aboveſaid *Nicholas Downton*, which they required Maſter *Strode* to take notice of, to which Maſter *Strode* replyed, That the ſaid *Downton* was one of the Incendiaries

diaries of the ſaid Town, as they were of the County, and of the Parliament; and did again require them in the Name of the King and both Houſes of Parliament, to depart the Town, and bid the people obey the King as he was guided and counſelled by the Parliament, and not as he was guid d and counſelled by evill Counſellors, from whom came this Commiſſion of Array, both illegall, and deſtructive to the Kingdom: then they commanded the Conſtable to take charge of M. *Strode*, who deſired them that he might go with them to the Marqueſſe; and in this paſſage, word was brought to Sir *Ralph Hopton* that the Countrey was coming in upon him; whereupon they ſeeming to be amazed, and ſevering themſelves, went down the Street, and took horſe and rid to the Swan at the other end of Town, the place appointed to meet the other Deputy-Lievtenants, but none were yet come; whereupon he rid out of the Town to meet ſome of them, having ſet a good Guard for the ſafety of the Town (we had forgot to tell you that whilſt Maſter *Strode* was in their power, one of their Cavaliers bent a Piſtoll on one of Maſter *Strodes* ſervants) Neer unto the Towns end Maſter *Strode* met ſome others of his fellow-Deputy-Lievtenants, with their Company, to whom he related what had paſſed: whereupon they all went with their Company into the Town, and up to the Market-place, whence Sir *Ralph Hopton*, Maſter *Smith*, and Sir *Ferdinando Gorges*, and their Company were departed, and gone in haſte a mile out of the Town, and with them all the Incendiaries above named, together with one *Tho. Strode*, a new Captain of Sir *Ed. Rodneys*, where they endeavoured to raiſe all the Countrey about them, to ſurpriſe us, and did raiſe many men, and divided themſelves in Troops or Companies, having ſent both over-night and that morning poſt to *Sherborn*, to Captain *John Digby*, to bring his Troop of Horſe to aſſiſt them, which he did accordingly: but meeting about three miles from this Town ſome of their own Troops, he was adviſed to leave *Shepton*, and go to *Wells*, which he did, with his Troops. In the mean time we the Deputy-Lievtenants having ſeen the Town all in quiet and peace, went with our Company to our place of meeting, there to perſue our buſineſſe, which we did the beſt way we could: But the Countrey hearing

how

how we were like to be ſurpriſed, came in without Warrants or any requeſt of ours, with ſuch diligence and affection, both Horſe and Foot, that before noon were above 2000 Horſe, though moſt unarmed, and about 100 Foot; our Scouts bringing us word very frequently how they ſurpriſed the Countrey-men coming to us, laboured to encreaſe their fears, beat and wounded His Majeſties Subjects, took away their Powder, Bullets, and other proviſion they brought to aſſiſt us. We thought it fit to draw into the Field, and put in order our people, the beſt we could to preſerve the peace of the Countrey, where we publikely made our Inſtructions: and Mr *Henry Sanford*, eldeſt ſon to the high Sheriff, having his fathers Authority (himſelf being weak and ſickly) was come to us, and commanded as *Poſſe Comitatus*, all that were preſent, and the whole County, to aſſiſt us for the ſervice of the King and Parliament, and preſerving the peace of the County, which the people with great Acclamation proteſted to obey. There was brought unto us a man grievouſly, and we believe mortally wounded, by one of Sir *Ralph Hoptons* Cavaliers, and robbed of his Powder and Bullets, with many other Complaints, too much to trouble you withall: And three of the Troops being in our eye, we thought fit to ſend them the enclоſed Meſſage by Maſter *William Long*, and Maſter *Lawrence Bull*, two honeſt Gentlemen of our County: whereunto is added their anſwer, and the Marqueſſe his kinde of Propoſition, with our anſwer to it, which we humbly refer to your peruſall; and when our Meſſengers as we gueſſed, might be with them, we began to draw our Company towards them alſo: whereupon they all disbanded in haſte, moſt towards *Wells*, and ſome to their own houſes. And having likewiſe intelligence that the Maior of *Wells* hath delivered, by command of the Marqueſſe, the Keyes of the Magazine there to Sir *Francis Doddington* a Delinquent, and diſarmed divers good and well-affected Subjects within the Town of *Wells*, and ſeized on divers mens Horſes and Arms that came as ſtrangers into the Town, and giving out Warrants under the Lord Marqueſſe of HERTFORD, the Lord PAULET, and the Lord of TROWBRIDGE their Hands, drawing armed Forces into *Wells*, we

Wee thought fit to give out our warrants for the muſtering two Regiments, on *Friday* next at *Chewton* upon *Mendip* within three miles of *Wells*. And for the better enabling us to preſerve the peace of the County, we have ſent to the City of *Briſtoll* (who have ſhewed their good affections to us already in this ſervice) for two field peeces of about 6 pound bullet, which wee conceive very neceſſary for the preſent occaſion which as you ſee is dangerous, and therefore we deſire you will ſpeed us the Armes, and helps you have been pleaſed to promiſe us, with what elſe you ſhall thinke fit. And we ſhall be not wanting in our beſt ſervice for the King and Parliament having had great experience amongſt us already of Gods great mercy in bowing the peoples hearts to his ſervice, and rayſing their ſpirits to moſt gallant reſolutions for the Defence of the King and Parliament, againſt all oppoſers; for which wee humbly and heartily bleſſe God, and commend the good ſucceſſe of all unto him. And beſeeching your pardon for this tedious relation, which wee conceive very neceſſary, doe remaine.

Yours and the Kingdomes humble ſervants.

Iohn Horner. Hugh Rogers.
Alexander Popham. William Strode.
Iohn Pym. Richard Coley.
Ro. Harbyn. Iohn Aſhe.

Shepton malet the firſt
of *Auguſt*. 1642.

Munday the 1. of Auguſt.

THe Meſſage of the Members of the Houſe of Commons, and the Deputy-Lieutenants, the Committee of both Houſes of Parliament, for the preſervation of the peace of the County of *Somerſet* ſent to Troopers, and divers men in Armes gathered in bodies in the fields about *Shepton-mallet*, by M. *Bull* and M. *Long*.

Requiring them to demand of thoſe Troopers and armed men the intention of their comming; and if it were for peace, then that they ſhould returne home to their houſes if not, that then they would take it as an inſurrection; and endeavour to repreſſe it.

Mr. *Bull*, and *M. Long* comming with the meſſage, they found theſe Troopers and Armed men, &c. commanded by Sir *Ralph Hopton*, and *M. Tho. Smith*, to whom they delivered the meſſage; who told them they could not give them any anſwer till they had ſpoken with the Marqueſſe, and deſired the two Gentlemen to goe to *Wels* to him; and then the ſaid Sir *Ralph Hopton*, and *M. Smith* would goe with them, which they did.

And then the Lord Marqueſſe of *Hertford* gave them this anſwer in writing by Sir *Ralph Hopton*.

My

My Lord Marqueſſe being informed of a great aſſembly to meet at Shepton *in Armes this day, not knowing any cauſe of ſuch meeting, ſent me and ſome other Iuſtices of the Peace in order to the peace of this County, to know the cauſe of ſuch meeting, and to prevent the diſturbance of the peace.*

When they had received the above ſaid anſwer, the Marqueſſe gave them in writing theſe words underwritten, and deſired anſwer.

I underſtand there is a great aſſembly of armed men now at Shepton, *which I conceive is unlawfull, and deſire to know by what authority they are met; for that as yet it ſeems to me a great violation of the peace of this County, and the Kingdome, to appeare ſo armed; and to receive their anſwer.*

To which the Comittee ſent as followeth:

After we underſtood that my Lord Marqueſſe of *Hertford* came into this County with Companies of Armed men to put in execution the Commiſſion of Array which is illegall, and ſetling himſelfe at *Wels*, whether reſorted many men in Armes, both Horſe and Foot, We to preſerve the peace of this County came this day to *Sheptonmallet*.

Die Veneris 5 Auguſt, 1642.

Reſolved upon the Queſtion by the Lords and Commons in Parliament.

THat Sir *Ralph Hopton*, M. *Tho. Smith*, and Captaine *Iohn Digby* ſhall be diſabled to ſit as Members of the Houſe of Commons during this Parliament.

Reſolved, &c.

That Captaine *Iohn Digby* be forthwith ſent for as Delinquent.

Reſolved, &c.

That Sir *Ralph Hopton*, Mr. *Tho. Smith*, Sir *Ferdinand Gorges*, and Sir *Francis Dodington* be forthwith ſent for as Delinquents.

Reſolved, &c.

That *Richard Board*, *Hercules Whiting*, *Nicholas Dounton*, *Iames Stroud*, *Iohn Walker*, and *Iohn Cooth* the Parſon of *Shepton-mallet* be forthwith ſent for as Delinquents.

ORDERED,

THat *the High Sheriffe of the County of* Somerſet, *and the Deputy-Lieutenants, and Comittees of the ſame County, and the Forces that ſhall be ſent downe to the aſſiſtance of the ſaid Deputy-Lieutenants, and Comittee, be all required to uſe their beſt endeavours for the apprehending and ſending up to the Parliament the Delinquents voted of that County.*

Auguſt.

Auguſt 5. 1642.

A Merchant living at *Roterdam* ſaith, that he came from the *Brill* in *Holland* upon Monday laſt, and that when he was there, he ſaw two Captains, *viz.* Capt. *Padget*, (as they told him his name to be) and Cap. *Gerrard*, who were newly come hither from the *Haghe*, and were diſcharged (as this informant was there told) by the Prince of *Orenge*, to the end they might repaire into the North of *England* to ſerve the King; and ſaith, that there were divers other Lieutenants and Officers there that were alſo forthwith to come into *England* for the ſame purpoſe (as this informant was there told) and ſhould have come over with this informant in the ſame Ship, but that it was to come to *London*.

This informant heard alſo, that M. *Jermyn* went from the *Haghe* to the States leaguer neere to *Rhine-berck* towards *Cullen*, in the Queens Coach to the Prince of *Orenge*,

(by whom he was royally entertained) with the Queens Letters to him, which contained the names of ſuch Officers, as ſhe had pricked, and deſired the Pr. of *Oringe* to diſcharge them, that they might come into *England* to ſerve the King. This informant heard there alſo, that the Papiſts in *Holland* and *Frizeland* had lent the King 200000. l. And he ſaith alſo, that he ſaw at the *Briell*, two veſſells (*viz* a Pinke and a Boyer) laden with Powder, Muskets, and other ammunition, the one whereof went for *Scarborough*, and the other pretended to goe for *Ireland*; and that Maſter *Knolles* (a ſervant of the Kings) went in that boyer.

Alſo this informant knoweth, that Maſter *Jermine* came to hire a Cole-ſhip of *Scarborough* being at *Roterdam*, and of about an 150 tunne, to carry over certaine amunition into the North of *England*; and the Maſter of the Ship told this informant, that when the bargaine was made with him by Maſter *Jermine* for the hire of that Ship, Maſter *Jermine* told him, it was to carry over Letters into *England*, but when the Maſter underſtood that it was hired to carry over

Amu-

Ammunition, he would not ſtand to his bargaine He ſaith further, that upon Munday was ſevennight, newes was brought from *Fluſhing* to *Roterdam*, that the States Admirall had taken nine *Engliſh* ſhips, which were going into *Dunkerk*, and ſent them to *Fluſhing*, becauſe he found they carried cordage and Ammunition, and that they ſayd, they had one of the Kings ſhips to convoy them; He ſaith alſo, that he heard it credibly reported there, that young Maſter *Griffith* having beene at *Paris* to ſeeke Maſter *Jermine*, and not finding him there, came to him to the *Haghe*, where Maſter *Griffith* chalenged Maſter *Jermine* into the Field, and Maſter *Iermine* tooke *Oneale* to bee his ſecond, and Maſter *Griffith* had a *Scottiſhman* for his; and a *Frenchman* parted them.

Hee ſaith alſo, that Prince *Robert* is at *Helvore*-ſluce, ready to come over with the firſt wind, in the vice-Admirall of *Holland*; the ſhip came from the *Briell* on munday laſt to goe to *Helvore*-ſluce to take him in.

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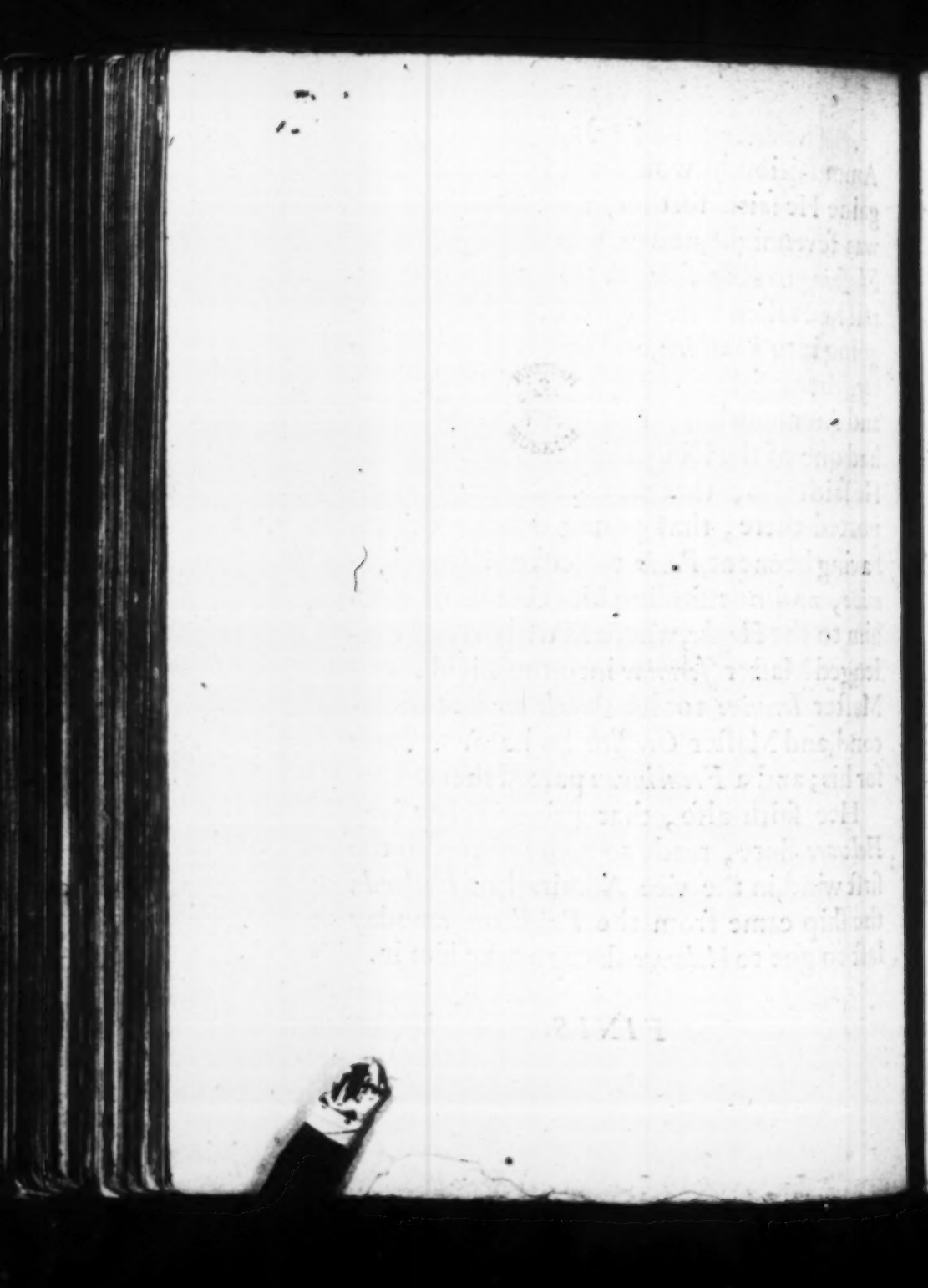

Ioyfull News

FROM

Portſmouth

And the Iſle of *WIGHT:*

Wherein is Declared, the Reſolution of the County of the inhabitants of the ſaid Towne, not to obey any Command, or admit any forces into the ſaid Town, that ſhould take part with the Malignant Party, againſt the King and *Parliament.*

Likewiſe, *The Reſolution of the inhabitants in the Iſle of wight, to uſe all poſſible meanes to prevent the Landing of any men from* France, *or any other Nation.*

WITH, a true Declaration, How the Earle of *Warwicke* hath Ordered his Navie, for the preſervation of future deſignes againſt the ſaid Towne.

Ordered that this be Printed and Publiſhed.

Io. Bro. Cler. Par.

Printed for *Iohn Iones. Auguſt* 8. 1642.

IOYFVLL

NEWES FROM

Portſmouth

AND

The Iſle of *WIGHT*:

THe evill affected Malignan: Party having long time endeavoured to poſſeſſe themſelves of *HVLL* to which end they perſwaded his Majeſty to Leavie an Armie, and beſiege it, but after ſome time ſpent in a tedious Siege, being repelled, by the governour of of the ſaid Towne, they finding that their deſires could not arrive at their wiſhed effect

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fect, they then began to caſt about, ſtriving to invent ſome new found Stratagem, and finding that none were ſo convenient for their purpoſe, as this enſuing one, they preſently put it in ſpeedy execution; for knowing that Collonell *Goring* had the command of the Towne and Cinque-port of *Portſmouth*, and withall conceiving the great advantage that it would be to them if ſo be that they could obtaine they preſently endeavoured by their power and policie, to winne the ſaid Collonell *Goring* to their party, which as appeares they quickly effected; for the Towne and Fort (if report ſpeake truth) is delivered to the King, by the conſent of the ſaid Collonell *Goring*.

Nevertheleſſe the inhabitants of the town are reſolved to ſtand firm in their obedience to the Parliament, and withall to oppoſe as far as in them lies, any forces that ſhall be brought in, that ſhalbe brought in, that ſhall take part with the malignant party againſt the king and Parliament. Likewiſe the inhabitants in the *Iſle of wight* doe declare themſelves for the King and Parliament, withall promiſing to uſe their utmoſt endeavours to prevent all deſignes that ſhalbe diſcerned by them, and to ſtop the incoming of any forraigne forces, either from *France* or *Spaine*: withall promiſing the Earle of *Warwicke*

wick to ſend him what ſupplies of freſh victuall he ſhould be pleaſed to accept of,

Which poſer was accepted of by the ſaid Earle with many thanks, deſiring them to continue firm to the Parliament, this being the time of their chiefeſt neceſſity, likewiſe promiſing his navy ſhould be for the moſt part imployed to keep the incroaching enemy from them, it being thought that if the French have any deſigne for or againſt *England* (their friends being already poſſeſt of *Portſmouth*) that they will firſt land in the *Iſle of Wight*.

In the mideſt of theſe diſtractions and troubles, this is ſome comfort, that God diſcovers theſe plots and ſtrattagems of thoſe evill affected perſons, that ſeekes to diſtroy both our Religion and Chriſtian libertie, and doubtleſſe did not God laugh them and their deviſes to ſcorne. So many plots and cunning deviſes as they Have, Had in agitation, and endevored to put in execution againſt the Parliament, could not by any humane Providence have been prevented. But God that ſees the ſecreets of all hearts, hath dealt with us according to His mercyes, and not according to his Iuſtice, He hath delivered us from the ſnare of the Hunter. They that haue terrinized over the poore Iſraelites, are now themſelves in worſe caſe then Ægyptian bon-

bondage, those that haue been drunke with the *Babiloniſh* whoore, and haue ſurfeited on the blood of the Saints, they are now forced to drinke of the water of repentance, and to goe home by weeping Croſſe: Therefore let us take up the Croſſe of Chriſt cheerefully, let us fight for our Religion valiantly, let us pray earneſtly to the Lord for the pardon of our ſinnes, and to pray earneſtly for our King and Parliament, that God would vnite their hearts as one, that the Church may be purged of all Romiſh Superſtition and Idolatry, and let us obey the King and Parliament willingly and let us with them take up this reſolution.

1 Let us with them reſolve to liue and dy, in the defence of the true *Proteſtant* Religion.

2 To maintaine the Kings Royall Prerogatiue.

3 To defend and protect the priuiledges of Parliament with the lawfull Authoritie of the ſame.

4 To vphold the Libertie and Proprietie of the Subiect.

This the High Court of Parliament do declare to be their Reſolution. And this ought to be the Reſolution of all thoſe that deſire to ſe religion and the Goſpell flouriſh A happy vnion betweene the King and Parliament and religious peace, to Gods glory His Maieſties Ho-

Honour, and the comfort of all true hearted Subiects.

NEWES FROM HVL.

DIving into the center of these plots which have threatned the downfall of our depressed Common-wealth, I addressed my selfe as well to impeach the clouded enemy, as infuse comfort to our sinking spirits, to point out the unwilling truth with straggling penmanship.

We are daily eye-witnesses of seditious Pamphlets, which (as false alarms) either terrifie us at first view, with conceited flashes, or else house us in dangerous security by their silver speeches, so that muffled with such penny stuffe, wee cannot judge of affaires without truths enemy, Partiality.

Alwayes are we stifled with the unsavoury sent of unfortunate progresses, which drives us into a medley, as whose reeling faith knowes not which way to incline, whether to King or Parliament.

The honourable Assembly in Parliament is envied against by some, as if those Pillars had

Our

Our Kingdome now is cut in twaine, two parties more indeed then enough, dwell among us the one voluntiers ſtand to, the other Cavaliers, on whoſe forces depends the ſafety of our Common-wealth, which I pray God may not turn to ruine, as they are thwarted, we may iuſtly feare the worſt, for ſtill are they hurt each upon other, not onely to the ſpoile of their perſons, but the vnreſolved Realme. Some of their counterbuffs we are ſtruck with, which begin to teeter with their ſtedfaſt fury. Many and ſundry times have the Kings Cavaliers caſt about for the ſubverſion of Hull, whoſe perſiſting exploits are interpreted in the language of Rebellion, however they, by the benignity of Fortune, have behave behaved themſelves, or through cruelty of Fate, or knowledge is ſtuſted with. Divers times have they in the eyes of the world, attempted Hull, but ſince they have not proceeded Maſters of their Art, they have canopied their plots with dark ſecreſſe. It was agitated amongſt them that the onely way to crowne their actions was privately to creep into the heart of the town for the full poſſeſſion whereof they with a mutuall conſent intended mutinically to make them.

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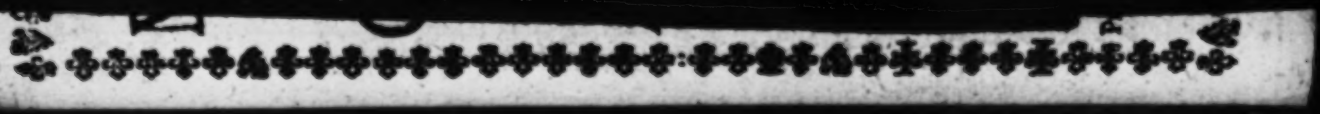

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HIS MAIESTIES SPEECH TO THE Gentlemen of Yorkshire, on Thursday the fourth of August 1642.

Also a List of the Names of the Counsell of War now resident with his Majesty.

August 4

Printed at Yorke by *Robert Barker*, Printer to the Kings most excellent Majesty, and reprinted at *London* for *Tho. Banks*, and *Will. Ley*. 1642.

His Majesties Speech to the Gentlemen of *York-shire*, on Thursday the fourth of *August*.

Gentlemen.

When I directed that Summons should bee sent out for your meeting here this day, my principall end was, That I might give you thanks for the great forwardnesse and expressions you have made of your affections to me since I came into this Country, and to assure you, That as the whole Kingdome hath great reason to value you exceedingly for it, so I shall be very unsatisfied with my selfe, till I have found some way to fixe a marke of favour, and estimation upon this County, and this People, which may tell posterity, how good Subjects you have beene, and how much Gentlemen; and I am confident the memory of it will grow up with my sons too, in a just acknowledgment. This was the most I intended to say to you, but there is an unquiet Spirit abroad, which every day throws in new accidents to disturb, and confound the publique Peace. How I was driven from London, when I chose this place for my safety, is so notorious that all men know it, who know any thing; with what strange violence, and indignities I have been pursued, since I came hither, needs no other evidence, then Sir *John Hothams* behaviour at Hull; who is now arrived at that insolence, that hee will not suffer his Treason to be longer confined within those Walls but makes Sallyes out of the Towne, upon his fellow Subjects

drownds their Land, burnes and plunders their houses, murthers, and with unheard of cruelty, tormentes their Persons; And this with so much delight, That he would not have the patience, to wait what answer should be sent to my just demands, though in that respect, I engaged my selfe to forbeare to use any force, and kept my word; but chose the night before that came, (as if hee well knew what answer I was to receive) to act these outrages.

You see the sad effects of Feares and jealousies, the miseries they have produced; No man can tell you the least good they have brought forth, or the least evill they have prevented: What inconvenience and burthen my presence hath beene here, what disturbance it hath brought upon the publique, or grievance upon any private person, your selves are the best Iudges; And what ever scandall some men have pleased to cast upon the Cavaliers (which they intend should reach all my retinew, and by degrees shall involve all Gentlemen) I am confident, there hath not binn any eminent disorder, or damage befallen any man, by any Person of my traine, or under my Protection. I am sure my directions have been very strict in that point, and if they had not bin observed, I think I should have heard of it by nearer complaints, then from London; I pray God the same care may be taken there: I am sure it hath not been. And to give you the fullest testimony of my affection to you, & to the peace of this County, & to shew you that no provocation shall provoke me to make this place the seate of the War, I have for your sakes, passed over the Considerations of Honour; And notwithstanding the reproaches every day laid on me, laid no siege to that place, that they may not have the least pretence of doing you mischiefe, but resolve by Gods help to recover Hull some other way, for that I will ever sit down under so unexcusable a Treason

ſon no honeſt man can imagine. But it ſeemes other men are not of my minde, but reſolve to make a Warre at your owne doores, whatſoever you do, or I ſuffer. To what purpoſe elſe is their new Generall armed with an authority to kill and deſtroy all my good Subjects, their levies of Horſe and Foote, ſome whereof are upon their March towards you, with Canon mounted, and the ſending ſo many new Souldiers into *Hull*, when there is no approach made towards it, but to ſally out, and to commit Rapine, and by degrees to poure out an Army upon you? In this I muſt aske your advice, what you will doe for your ſelves, what you would have me doe for you. You ſee how I am ſtript of my Navie at Sea, which is imployed againſt me, of my Fores and Townes at Land, which are filled with armed men to deſtroy me, my Money and Proviſions of my Houſe taken from mee, and all my Subjects forbid and threatned if they come neere mee, that I may by famine or ſolicitneſſe be compelled to yeeld to the moſt diſhonourable Propoſitions, and to put my Selfe and Children into the hands of a few Malignant Perſons, who have entred into a combination to deſtroy us: And all this done under pretence of a truſt repoſed by the People. How far you are from committing any ſuch truſt, moſt of the perſons truſted by you, and your owne expreſſions of duty to me, hath manifeſted to all the world; and how farre the whole Kingdome is from avowing ſuch a truſt, hath already, in a great meaſure, and I doubt not will more every day appeare, by the profeſſions of every County: For I am wholly caſt upon the affections of my people, and have no hope but in the bleſſing and aſſiſtance of God, the juſtneſſe of my cauſe, and the love of my Subjects, to recover what is taken from mee and them, for I may juſtly ſay they are equall loſers with me.

Gentlemen, I desire you to consider what course is to be taken for your owne security from the excursions from *Hull*, and the violence which threatens you from thence: I will assist you any way you propose. Next, I desire you, out of the publike Provision, or your private Store, to furnish me with such a number of Armes (Musquets and Collets) as you may conveniently spare, which I doe promise to see fully repaid to you: These Armes I desire may be speedily delivered to the custody of my Lord Major of Yorke, for my use, principally from those parts, which by reason of their distance from *Hull* are least subject to the feare of violence from thence. And whosoever shall so furnish me, shall be excused from their attendance and service at Musters, till their Armes shall be restored; which may well be sooner than I can promise, or you expect. I desire nothing of you but what is necessary to be done for the preservation of Gods true Religion, the Lawes of the Land, the Liberty of the Subject, and the very being of the Kingdome of England: for 'tis too evident all these are at stake.

For the Compleating my Sonnes Regiment for the guard of my Person, under the command of my Lord of Cumberland, I referre it wholly to your selves, who have expressed such forwardnesse in it.

FINIS.

The Names of the Counſell of Warre are theſe following.

Lord Duke of Richmond
Lord Marqueſſe Hartford
Earle of Linſey
Earle of Cumberland
Earle of Bath
Earle of Southampton
Earle of Dorſet
Earle of Briſtoll
Earle of Carnarvan
Earle of Newport
Lord Savile
Lord Viscount Falkland
Lord Viscount Grandeſſon
Lord Willoughby of Erſby
Lord Seymor
Maſter Secretary Nicholas
Sir Iohn Culpepper
Maſter Comptroller
Colonell Henry Wentworth
Colonell Wilmott
Colonell William Vavaſor
Colonell Feilding
Colonell Lunſford
Sir William Vaudall
Sir Iacob Aſhley
Sir Thomas Glemham
Sir Nicholas Byron

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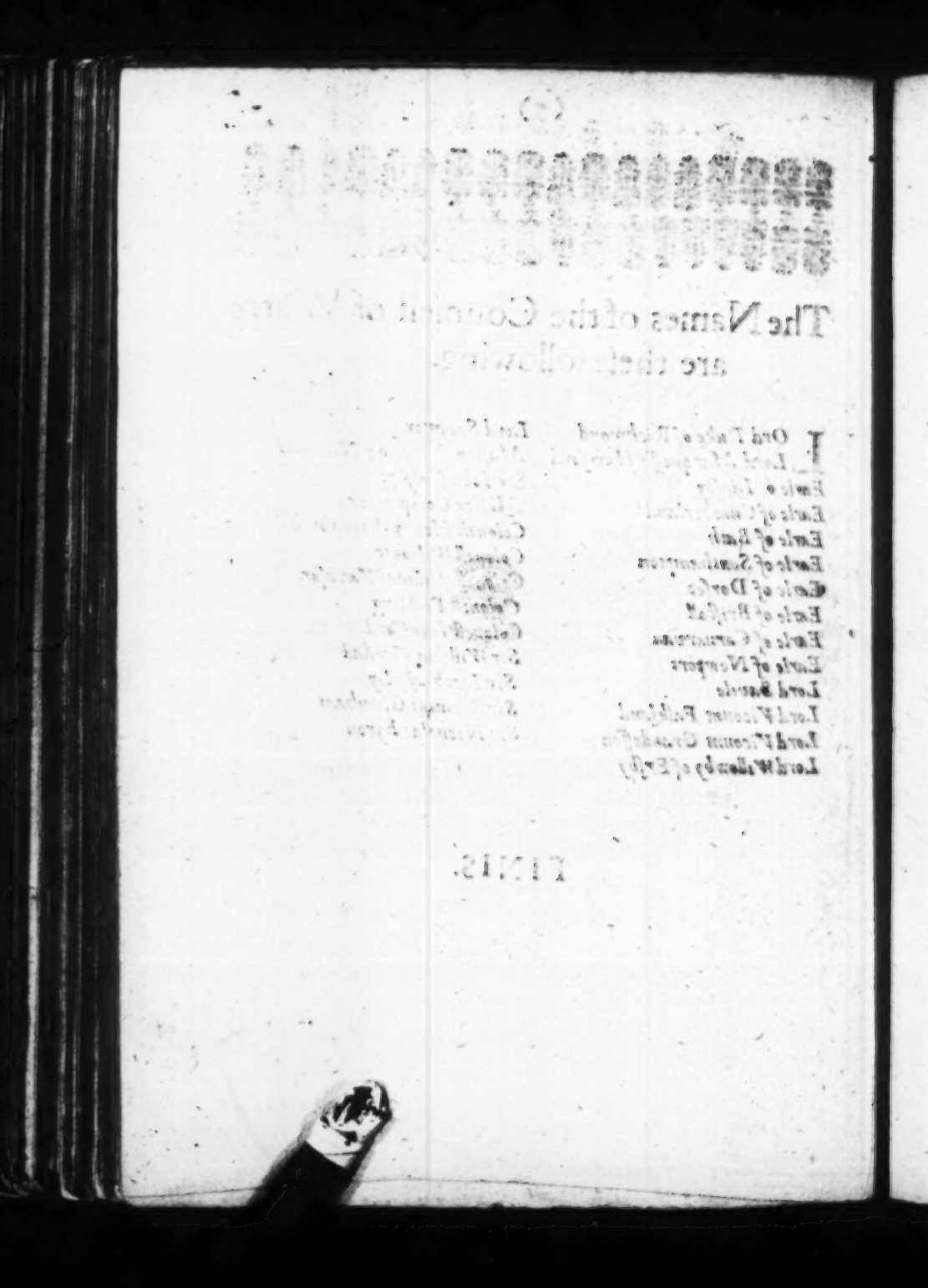


TWO PETITIONS

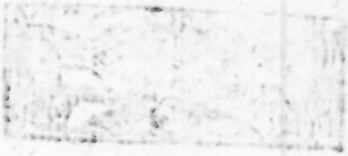
PRESENTED

To the KINGS moſt Excellent Majeſtie at Yorke, the firſt of *Auguſt*, 1642.

The firſt from the Gentery, Miniſters, and Freeholders, and other Inhabitants of the Counties of *Denbeigh*, *Angleſey*, *Clamargan*, and the whole Principality of *Wales*.

The Second an humble Gratulation Petition of divers Knights, Eſquiers, Gentlemen, Clergy, and Freeholders of the County of *Lincolne*.

Firſt Printed at *York*, and now reprinted at *London*, for T. I. 1642. *August* the 8.



To the Kings moſt Excellent Majeſtie.

The Humble Petition of the Gentry, Miniſters, and Freeholders, and other Inhabitants of the Counties of *Denbeigh*, *Angleſey*, *Glamorgan*, and the whole Principality of *Wales*.

Preſented to His Maieſtie at Yorke *the* firſt of Auguſt. 1642.

Sheweth,

THat your Petitioners doe with all due ſubmiſſion, thankfulneſſe, and Ioy of Heart acknowledge the happineſſe they have injoyed of a long peace under your Gratious Governement, and your goodneſſe in yeelding to a Redreſſe of ſuch greivances as have growne in that time of eaſe, and ſecurity, and in enacting ſuch Lawes in this Parliament as your Petitioners hope will prevent the like for the future.

They are further tenderly Apprehenſive of Your Maieſties Tranſcendant goodneſſe, in Your free Condiſcending to give your People ſō full and cleare an Accompt of your Actions and intentions, and reſt throughly perſwaded of the ſincerity, and Conſtancy of Your *MAIESTIES* Reſolution to Maintaine the true Protoſtant Religion in it's Primitive purity, the Lawes of the Land in their genuine ſence, The juſt Priviledges, Freedome, and frequency of Parliaments, with the propriety and Liberty of the Subiect thereupon depending, and Your *MAIESTIES* willingneſſe to Ioyne with Your Great Councell, in granting or Enacting any other good Lawes, that may be for the publique Weale of Your People; Who, as they have ever flouriſhed and beene moſt happy, and ſecure in all Acts aud Ordinances, paſſed by the three Eſtates; And moſt peaceably Governed, under the knowne Lawes of the Land

So it is the Humble Prayer of us, Your moſt Loyall Subiects, (proſtrating at Your *MAIESTIES* Feete, our Perſons, and Eſtates,) For Protection, (according to Your *Oath*,) From thoſe dangers We ſhould be driven into, by being by any Rule, Order, or Ordinance; Whereunto Your *MAIESTY*, togeather with both Houſes of Parliament ſhall not aſſent.

Wee alſo further Supplicate Your *Maieſty* ſo to mainetaine us in that ancient and neceſſary Priviledge

ledge, as not to ſuffer us to be Governed, but by the knowne and eſtabliſhed Lawes of the Land.

And Your Petitioners as in duty, and by the Oathes of Allegience and Supremacy they conceive themſelves bound, Shall not onely Pray for the Preſervation of Your Maeſties ſacred Perſon, Honour, Eſtate, and Lawfull Prerogative, But ſhall be all wayes ready to hazard their Lives and Fortunes, for the maintenance and defence of the ſame, againſt all Powers and Perſons whatſoever.

Subſcribed by the Hands of the Knights, Gentry, Iuſtices of the Peace, Miniſters, and Freeholders, of the Principallity of Wales.

To

To the Kings moſt Excellent Majeſtie.

The Humble Gratulation and Petition of divers Knights, Eſquires, Gentlemen, Clergy, and Freeholders of the County of *Lincolne*.

Humbly Sheweth,

THat Your Majeſtie having abundantly, expreſſed Your Princely indulgence towards, and affectionate care over Your People, by Your indefatigable endeavours to preſerve the peace and proſperity of this Kingdome, and by thoſe many imperiſhable Monuments of Your glory and our Happineſſe, which Your Grace hath raiſed to all poſterity, by a concurrence with your Honourable Parliament, for the enacting many late excellent Lawes of Publique ſecurity, eaſe and advantage to Your People, and having further declared a chearefull readineſſe to adde what elſe may juſtly conduce

to

to the generall good of Your Kingdome, the remedy of bleeding Ireland (whereof every good Christian cannot but be ſenſible) and the protection of your *Parliament*. And having by many ſolemne proteſtations (too ſacred to be prophaned by the Iealouſies, diffidence, or incredulity of any malignant Spirits) aſſured us Your conſtant Defence and Maintenance of the Proteſtant Religion, and the Lawes of this Kingdome. In which Your owne ſtrength and greatneſſe, with all that is neere and deare unto us, are ſtrongly founded and built for perpetuity.

We your Majeſties moſt Loyall Subjects (after the iuſt Tribute of our heartieſt thankes for reviving theſe parts with the influence of your Royall preſence) moſt humbly offer our Lives and Fortunes to be diſpoſed off by your Maieſtys iuſt commands, for the Defence of your ſacred Perſon, Crowne and Dignity, the Proteſtant Religion as it is now eſtabliſhed, the Lawes, Liberties, and properties of the Subject, the Iuſt Privilegdes of Parliament, and peace of this Kingdome againſt all Oppoſers whatſoever: and do promiſe to concurre with our neighbouring Counties in the expreſſions of Duty and Affection to your Majeſty, and mutuall ſupport and aſſiſtance of one another, where need requires. And becauſe we are juſtly apprehenſive from probable Rumor, That this our County may be made the Seat of an unhappy Warre, if there be not a more happy underſtanding betweene your Maieſtie and your People (which God of his mercy grant.) We humbly beſeech you to take us into your immediate care, That ſince you have diſclaimed all Arbitrary

Governement

Governement in Your ſelfe, you would not ſuffer it to recide in any whatſoever elſe, That the Monies contributed by your People, may be to theſe ends onely, for which they were given by act of *Parliament*; and an account deſired of the Treaſure, proteſting we will not contribute to the keeping of the Seas or Townes againſt You: and to go on according to your Maieſties Declaration in all things iuſtly tending to the reliefe of Ireland, the peace of this Church and ſtate, the ſecuring them and your People from all Iealouſies and Feares, and what elſe may tend to a happy accommodation, the onely viſible way and meanes (under God) to make Your Maieſties Perſon, Crowne, Poſterity, Church, and Kingdome flouriſh, and be the Envy of other Nations, Which is the prayer of,

Your Maieſties moſt Humble Petitioners and Loyall Subiects.

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A JOYFULL MESSAGE

Sent from both Houſes of

PARLIAMENT

to PORTSMOVTH.

Wherein they declare their Reſolution concerning Colonell *Goring*, who hath now taken the ſaid Towne in his Cuſtody.

LIKEWISE

The PARLIAMENTS Command to the ſaid Colonell *Goring*, ſent by a Meſſenger *Auguſt the Fifth*, 1642.

ALSO

A Royall Meſſage ſent from the Kings MAIESTY to the Earle of WARWICK, and the Earle of WARVVICKS Reſolution concerning *Portſmouth*.

Ordered that this be printed and publiſhed,
Hen. Elſing, Cler. Parl. D. Com.

LONDON,
Auguſt 8. Printed for *I. H.* and *T. Rider*.

A JOYFULL

MESSAGE

Sent from both Houses of

PARLIAMENT

to PORTSMOVTH

Wherein they declare their Resolution [illegible] King Colonell Goring, who hath now [illegible] said Towne in his Custody.

LIKEWISE

The PARLIAMENTS Command to the said Colonell Goring, sent by a Messenger August the [illegible] 1642.

ALSO

A Royall Message sent from the Kings MAIESTY to the Earle of WARWICK, and the Earle of WARWICKS Resolution concerning Parliament.

Ordered that this be printed and published, Hen. Elsing, Cler. Parl. D. Com.

LONDON,

August 8. Printed for [illegible]

EXCEEDING JOYFVLL NEWVES

from the KINGS MAIESTY and ROBERT Earle of WARWICK, *Auguſt* the fifth, 1642.

THE Kings Excellent Majeſty having received information of the proceedings of the Earle of WARWICK at Sea, and that hee had order and command from both His Houſes of PARLIAMENT, to make ſtay of all thoſe Ships that were reſolved to tranſport any Ammunition towards the North, for the ſervice of His Majeſty, which Order and command did not a little move his Majeſty, whereby divers thoughts aroſe from His Royall and Princely Majeſties minde,

but after some time of consultation thereupon, His Majesty resolved to send this joyfull Message to the Right Honourable *Robert* Earle of *Warwicke*, whereby hee might fully understand his Majesties will and pleasure, which Message did intimate and import the Desires and Propositions of His Majesty, and how earnest and desirous he was to preserve the Peace and prosperity of his Parliament; And likewise declares to the said Earle of *Warwick* his desire, that unity and peace might flourish in his Three Kingdomes.

And His Majesty likewise tendered to the said Earle of *Warwicke* these Propositions following:

1. *That he would be pleased to resigne the Navy into his owne proper custody.*

2. *That he would be pleased to deliver up the said Navy with all the things thereunto belonging, and that if he would condiscend unto these his Maiesties desires, hee would account him a true and loyall Subiect.*

And his Majesty taking into consideration

tion the directions which both his houſes of Parliament, had ſent the Earle of *Warwicke* toge to the River *Humber*, with as many ſhips as he ſhould thinke fit for that ſervice, for the aſſiſtance and reliefe of Sr. *John Hotham*, his Maieſtie was very much diſpleaſed therewith, by reaſon that he expected the giving up of the Towne to him.

His Maieſtie declares, that it was an ill prologue to a meſſage that might compoſe the deſtruction of his Kingdome, and whereas his Majeſty hath oftentimes declared, that the levying of warre was for no other end but for his owne ſafeguard and defence. Hee doth further declare with a particular paſſage, that although the enemies of His Majeſties perſon and government hath proceeded in ſome particulars, yet he profeſſeth, that all men may know and perceive, hath been done in this way, and he takes God to witneſſe, that his intentions to both Houſes of Parliament hath bin reall, not having the leaſt thought of taking or levying any warre againſt

His Parliament. This is the Meſſage which His Majeſty ſent to the Earle of *Warwicke*, wherein hee declares his Reall intentions therein.

And wherein is laid open the will and pleaſure of his Majeſty, and the Deſires and Propoſitions that he rendreth to the ſaid Earle of *Warwicke*.

Now followes and proceeds the Reſolution and Anſwer to the aforeſaid Meſſage.

The Right Honourable Earle of *Warwicke* profeſſeth to His Majeſty, that for the reſigning up of the Navie to his Majeſty, hee cannot doe it without the conſent of that power which had repoſed that truſt in him; neither would hee betray the intruſt that was repoſed in him by the high and Honourable Court of Parliament, but were reſolved to enjoy that place till hee were put from it by that power which had intruſted him with it.

Alſo the ſaid Earle of *Warwick* is reſolved, that if the Honourable Houſes of Parli-

Parliament will give him leave and command, hee will uſe his skill and endeavour for the redeeming of *Portſmouth*, it being now taken by Colonell *Goring*, who hath placed a ſtrong Gariſon therein, and is reſolved to keepe and defend the ſame towne and Caſtle of Portſmouth to the uttermoſt of his power.

The Lords and Commons aſſembled in Parliament, doe humbly deſire His Majeſtie to condeſcend unto theſe Requeſts.

Upon Wedneſday laſt there was a report made to the Houſe of Commons touching Colonell *Goring* of his determination to poſſeſſe *Portſmouth* on the Kings behalfe, and his diſcharging of thoſe Soldiers would not ſtand cloſe to him therein, and that he had gotten a great ſumme of money from the County to pay his men, which occaſioned a Conference betweene both Houſes for the fittingeſt courſe to be taken therin, and they concluded of a joynt Order to iſſue to command his repaire to the Parli-

ment

ment, to answer the same; as likewise to command his delivery up of the said Town to such as they appointed, which said Order presently issued, and a Messenger dispatched therewith.

Ordered that this be printed and published,

Hen. Elsing, Clerk, Parl. D. Com.

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29

AN EXTRACT OF A LETTER FROM YORKE.

Dated on FRIDAY night, *August* 5. 1642.

August 9. London Printed for *Abel Roper*. 1642.

AN

EXTRACT

OF A

LETTER

FROM

YORKE

An Extract of a Letter from Yorke, dated on friday night, being the 5 of Auguſt, 1642.

NOtwithſtanding his Maieſties warrant commanding a ſtrict appearance of Horſe and Foot of all the Trained Bands of this County, wch are neere upon 12000, yet not one in ſixty appeared, and thoſe that did, were ſuch as are profeſsed enemies to the Parliament, and to make their number the more, their Brethren in Confederacie againſt the Parliament, the Papiſts, appeared with good ſtore of Horſe, but their Riders, as was deſired, were of the Proteſtant Profeſſion, an expreſſion that much enlightens our eyes, as it hath Relation to Papiſts, which next to the feare of having our Armes taken from us, cauſed ſo ſlender an appearance: looke to your ſelves in the South, for they will ſuddenly appeare there alſo in Armes, with Riders of the Proteſtant profeſſion. To digreſse no further, let me returne to our Thurſday meeting, and be pleaſed to peruſe this incloſed ſpeech of his

Maieſties, a part of that dayes worke, wherein his Maieſty declares that hee takes it as a reproach caſt upon him, that any ſhould ſay hee hath laid ſiege againſt Hull, and yet ſuch is the impudency of ſome of the Members of Lords and Commons in Parliament, as after that Speech made in their preſence, to fram & conclude a Petition to the Parliament, wherein they expreſſe the King layd ſiege to Hull, and hath now raiſed the ſame, I hope his Maieſty for this offence will make them examples, I mean the L. *Faulckonbridge*, M. *Bellaſis*, Sir *William Savile*, and diverſe others, I may adde this further, concerning that Petition, if they have not altered it ſince it was ingroſſed, it is the moſt *daring Chalenge*, the *moſt inſolent language* that ever was uſed to Parliament, indeed a thing inſufferable, and was ſubſcribed by the aforenamed perſons, and alſo by the Lord *Savile*, the L. *Darcy*, *S. George Wentworth*, Sir *Tho. Denby*, Sir *Wil. Penniman*, M. *Mallorie*, M. *Alabrough*, M. *Iohn Bellaſis*, Members of Parliament, and alſo by Sir *Iohn Mallorie*, who was drawn to it againſt his will, and by Sir *Marmaduke Langdale*, formerly well affected, who hath the

Straffordian

Strafforddian ſlavery ſtill in his memory, having never indeed beene in his right wits ſince his Lordſhip fri[g]hted him It is ſigned as I heare by none but by Sir *Iohn Gothericke*, Sir *Francis Wortley*, and that Crue, that under pre ence of a Guard, have endeavoured to raiſe an Army (as you now ſee) in this County, if they could: Let not the Parliament thinke that this handfull of ill-affected and malecontented perſons, have ſuch power in this County, as to be ſeconded by the Commons in this *Bold-face Petition*; As ſoone as the Cavaliers are gon (till then wee will be ſilent) they ſhall know our minds are contrary to theirs; they feare it; And therefore they are raiſing 800. Horſe, (Maſter *Benſon* their Clarke can tell you; he hath the liſt) to be a Guard to this County, but is indeed to diſarme the Round-heads, and Separatiſts, as they call them, and under that name to leave naked all religious and well-affected perſons, and arme none but Papiſts and Malignant Spirits; and this is the deſigne through the Kingdome: and looke to the armes of your *Trained-bands* betimes, or it will be too late. *The* deſigne of the *Germain* Horſe will be execu-

ted by theſe men, they often vow they will all dye but the *Act* that this Parliament ſhall not be diſſolved without conſent of both Houſes ſhall be made voyd, and then they ſay there ſhall be a tryenniall Parliament, and diſſolved as ſoone as it is called, if they continue to oppoſe the King. They are much perplexed here, that Sir *Iohn Hotham* cauſed a Drummer of the Cavaliers to be hardly uſed as they ſay; whereas it is a miſ-report, the affront he gave in the garriſon was great, his puniſhment but a ſport. There are divers of the *Trained-bands* at *Beverley*, guarding the Magazine which is to follow the Cavaliers (but I had like to have erred, and ſaid the Siedge is raiſed) the *Trenches* are caſt down, the Ordnance at *Paul* and *Haſell*, that endeavoured to ſtop all paſſages by water to *Hull*, are removed; the Proclamation on paine of death, that no proviſion ſhould goe to *Hull*, is not in force, or not obſerved, for they keepe open Market, there is no burning of wind-mils nor other hoſtile acts, here is a Proclamation in Print, of which alſo I ſend you a Copy, that the Commiſſioners of *Array* ſhould attach the Lord *Brooke*, as a Traytor, but it is ſince called in

in againe: ten Earles, five Lords, one Secretary, the Chancellor of the Exchequor, Maſter Controller, Sir *Iacob Aſhley*, and eight Cavaliers, are all of the Councell of War, they follow it cloſe; eſpecially ſince newes came that *Portſmouth* is in a poſture of opposition to the Parliament, they ſweare as ſoon as they come to *Portſmouth*, they will have *Goring* out by head and ſhoulders; for that he that betrayed the King before, and the truſt of the Parliament now, will be true to neither King nor Parliament, but turne like a Weather-cocke. The Earle of *Eſſex* is ſlow in appearance, Counties will be over-awed with Horſe, before ſupplies come, the Cavaliers Horſe are on their march. There is newes newly come of the roaring of Cannon at *New-caſtle*, the Fort at *Tinmouth* ſhooting at the Kings Ships, which have ſeized of ſome armes comming out of *Holland*, the Prebends and ſome of the Gentry of the Biſhoprick of *Durham* are here, and are ſo ready to advance monies, to raiſe force againſt the Parliament, that they part with the Billet-money due to the County.

FINIS.

FINIS.

30.

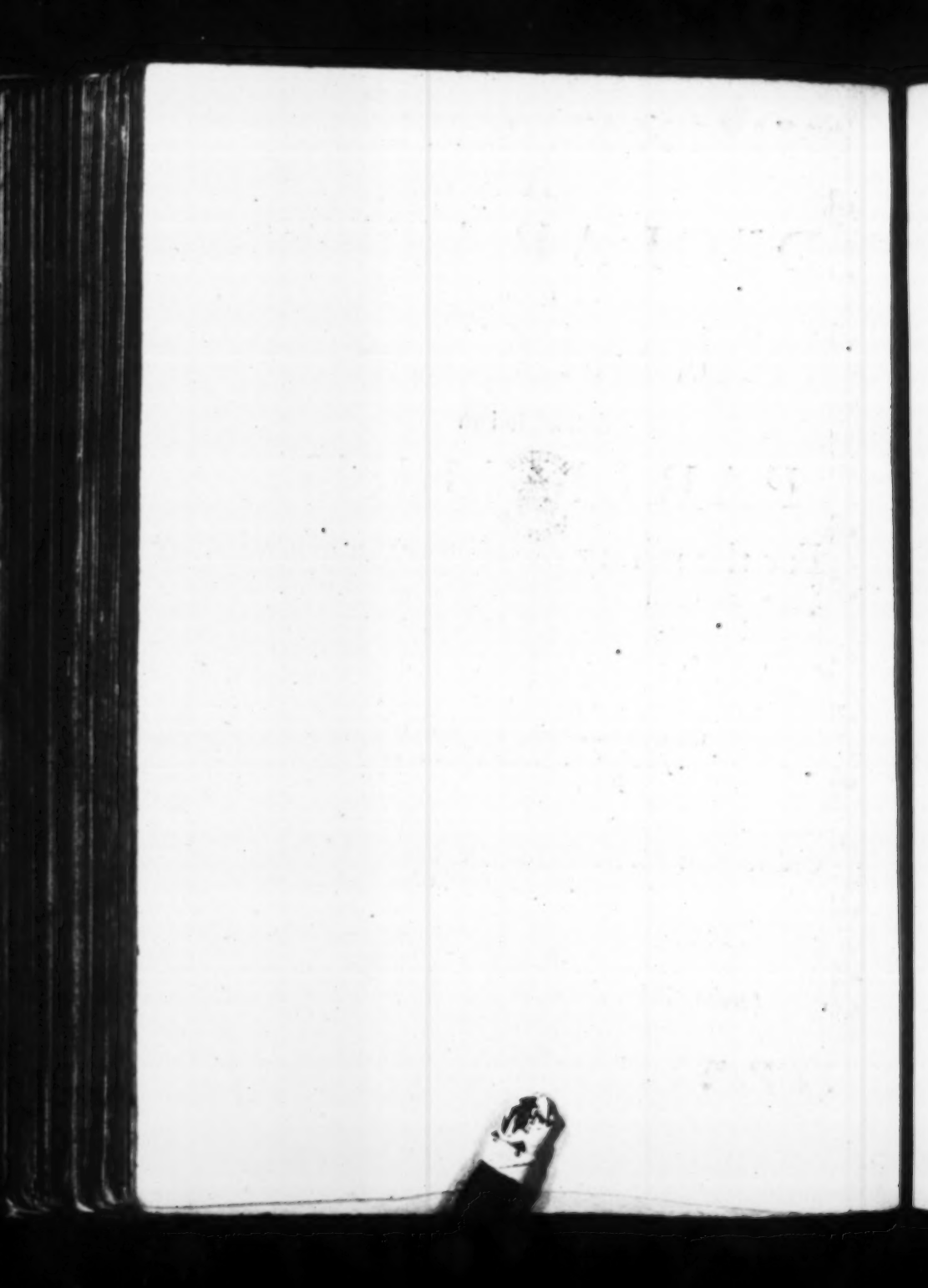
A DECLARATION Of the Lords and Commons Assembled in PARLIAMENT,

For the raising of all power, and force, as well Trained Bands as others, in severall Counties of this Kingdom, to lead against all Traytors, and their adherents, and them to arrest and imprison, and to fight with, kill, and slay all such as shall oppose any of His Majesties loving Subjects that shall be imployed in this service, by either or both Houses of PARLIAMENT.

Ordered that this Declaration be forthwith Printed,
Hen. Elsinge, Cler. Parl. D.Com.

August 9.

London, Printed for *Edward Husbands*, and *John Franck.* 1642.



A Declaration of both Houſes of PARLIAMENT.

Whereas certain Information is given from ſeverall parts of the Kingdom, That divers Troops of Horſe are imployed in ſundry Counties of the Kingdom; and that others have Commiſſion to raiſe both Horſe and Foot, to compell His Majeſties Subjects to ſubmit to the illegall Commiſſion of Array, out of a Trayterous intent, to ſubvert the liberty of the Subject, and the Law of the Kingdom; And for the better ſtrengthning themſelves in this wicked attempt, Do joyn with the Popiſh and Jeſuiticall faction, to put the Kingdom into a

combuſtion and civill warre, by levying forces againſt the Parliament; and by theſe forces to alter the Religion, and the ancient Government, and lawfull liberty of the Kingdom, and to introduce Popery and Idolatry, together with an Arbitrary form of Government: And in perſuance thereof, have traiterouſly and rebelliouſly, levyed warre againſt the King, and by force, robbed, ſpoiled, and ſlain, divers of His Majeſties good Subjects, travelling about their lawfull and neceſſary occaſions in the Kings protection according to Law, and namely that for the end and purpoſe aforeſaid, The Earle of *Northampton*, the Lord *Dunſmore*, Lord *Willoughby* of *Eresby* ſon to the Earle of *Lindſey*, *Henry Haſtings* Eſq; and divers other unknowne perſons in the Counties of *Lincolne*, *Nottingham*, *Leiceſter*, *Warwick*, *Oxfordſhire*, and other places, and the Marqueſſe of *Hertford*, the Lord *Pawlet*, Lord *Seymore*, Sir *John Stawell*, Sir *Ralph Hopton*, *John Digby* Eſq; & other their Accomplices have gotten together great forces in the County of *Somerſet*.

The

The Lords and Commons duely conſideri ng the great dangers which may enſue upon ſuch their wicked and Traiterous deſignes; And if by this meanes thepower of the Sword ſhould come into the hands of Papiſts and their Adherents, nothing can be expected but the miſerable ruine and deſolation of the Kingdome, and the bloody Maſſacre of the Proteſtants.

They doe Declare and Ordaine, That it is and ſhall be lawfull for all His Majeſties loving Subjects, by force of Armes, to reſiſt the ſaid ſeverall Parties & their accomplices, and all other that ſhall raiſe or conduct any other Forces for the ends aforeſaid. And that the Earle of *Eſſex*, Lord-Generall, with all his Forces raiſed by the authority of Parliament, As likewiſe the Lord *Say* Lievtenant of *Oxfordſhire*, Earle of *Peterborough* Lievtenant of *Northamptonſhire*, Lord *Wharton* Lievtenant of *Buckinghamſhiere*, Earle of *Stamford* Lievtenant of *Leiceſterſhiere*, Earle of *Pembrooke* Lievtenant of *Wiltsſhire* and *Hampſhire*, Earle of *Bedford* Lievtenant of *Somerſetſhire* and *Devon*;

Lord.

Lord *Brook* Lievtenant of *Warwickſhiere*, the Lord *Cranborne* Lievtenant of *Dorſetſhiere*, the Lord *Willoughby* of *Parham* Lievtenant of *Lincolnſhire*, and their Deputy Lievtenants reſpectively, and all thoſe who are, or ſhall be appointed by Ordinance of both Houſes, to perform the place of Deputie Lievtenants; *Denſill Hollis* Eſquire, Lievtenant of the City and County of *Briſtoll*, and the Majors and Sheriffs of the City, and Deputy-Lievtenants there, and all other Lievtenants of Counties, Sheriffs, Majors, Deputy-Lievtenants ſhall raiſe all the power and forces of their ſeverall Counties, aſwell Trayned Bands as others, And ſhall have power to Conduct and leade the ſaid Forces of the ſaid Counties, againſt the ſaid Traytors and their Adherents, and with them to fight, kill, and ſlay all ſuch as by force ſhall oppoſe them; and the perſons of the ſaid Traitors and their Adherents and Accomplices to arreſt and impriſon, and them to bring up to the Parliament, to anſwer this their Traiterous and Rebellious attempts according

according to Law, and the ſame, or any other Forces, to tranſport and conduct from one County to another in aide and aſſiſtance one of another, and of all others that ſhall joyne with the Lords and Commons in Parliament for the defence of the Religion of Almighty GOD, and of the Liberties and peace of the Kingdome, and in purſuit of thoſe wicked and Rebellious Traitors, their Conſpirators, Aydes and Abettors and Adherents: Requiring all Lievtenants of Counties, Sheriffs, Majors, Juſtices of Peace and others His Majeſties Officers and loving Subjects to be ayding and aſſiſting to one another, in the execution hereof, and for their ſo doing all the the parties above mentioned; and all others that ſhall joyn with them, ſhall be juſtified, defended, and ſecured by the power and authority of Parliament.

Ordered

Die Lunæ, Aug. 8. 1642.

Ordered that this Declaration be forthwith Printed and Publiſhed.

Hen. Elſinge, Cler. Parl D. Com.

FINIS.

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31

An Extract OF LETTERS,

Wherein is Related,
Certaine Remarkable PASSAGES
From
YORKE & HVLL.

LONDON:
Printed by *R. O. & G. D.* for *Benjamin Allen*
in *Popes-head Ally*, August 9. 1642.

An Extract

OF

LETTERS

Wherein is Related,

Certaine Remarkable Passages

From

YORKE & HVLL.

LONDON:

Printed by R. O. & G. D. for Benjamin Allen in Popes-head Ally, August 9. 1642.

AN EXTRACT, OF LETTERS. FROM YORKE and HVLL.

SIR,

MY Love remembred unto you &c. these are to let you understand, we are all perfect in good health and courage, and plenty, although they thought by stopping our fresh water, & burning our Mills, and begerring on us about to have famished us, and did daily thinke to burne us, and cut all in pieces; yet they have failed hitherto wards, and are last Saturday at

at night fled all to *Beverly*. I thinke they are not above 2000. Cavaliers in all [illegible] Souldiers they have [illegible] them, yet we marvelle all is so delayed, for wee could not have expected, but that wee should have beene in great miseries ere this, but such is Gods mercy unto us. The means that we have done towards them hath beene but small, onely, the light of our Gunnes made in the Night season, was terrible to them: and beside we have received 400. *London* Souldiers, that kept the Towne, although but raw Young Men, yet the report was somthing to them in a bad matter, and then we sallying out upon the newes of our ayde, for there did 300. of our old Souldiers salley out, to a Company that lay 3. Miles out of the Towne, at a place called *Anlaby*, and there made them all run away, killing not above one Man of them, and tooke 14. Prisoners, one of them a Drummer that run away from us, that is now going to be lasht about the Towne, with all the Drummes, for example, since this, they few in all places thinking we shall be on the backs on them: yet yestterday being *Sunday*, their came a Bark of our Towne from *Roterdam*, and tells us, that there is 12. great Guns now come to make a Batttery against our Towne, for they are mad for it, and do not let to say, if they had but *Hull*, they would soone make the great Citie of *London* follow, thus we heare of their boasts daily, but we have manned out the catches, and all Ships watch his comming: But a cunning Knave is the

the pilot, the very ſame that did Land the other the *Providence*, he was ſent over to the Queene, and ſhe (they report) gave him, a great reward, and he will do what he can: they report they are going to *Yorke* to make the Randevouſe there, but that doth not make us ſecure, we watch daily, and no Townſmen doe offer now to ſpeake any thing; and theſe in our Town that was the Governours, oppoſites, offer Courteſies; and ſend money to the Souldiers to incourage them to keep out the Malignant forces, that would not ſubſcribe to the Parliament Ordinance, which is much ſport and joy to all well affected people in our Town.

God be thanked *Yorkeſhire* groweth good upon this buſineſſe, for now they all be ſtiffer for the *Parliament* then ever, and now they ſee the *Parliament* to be friends indeed to the King and Kingdome. The Trained Bands were meerely deluded, for they were brought under a pretence to guard the Kings perſon, and indeed they ſeaſſed the Siege, for as we heare, there was but threeſcore left of one of the Regiments, and indeed if they had not had order, they would all have gone without order, for they came not to fight againſt us, nor to ſtarve us, and the quarell grew ſo hot in the Kings Army, that the Souldiers beate the Officers, and they did cut and ſlaſh ſome of the Popiſh Captaines: Thus the quarrell in the Kings Army ſeaſſed the Siege.

YORKE the 5th. of *Auguſt*.

From

at night fled all to *Beverly*. I thinke they are not above 200. Cavaliers in all, and [illegible] Souldiers they have forced, [illegible] them, yet we marvelle all is so delayed, for wee could not have expected, but that wee should have beene in great miseries ere this, but such is Gods mercy unto us. The means that we have done towards them hath beene but small, onely, the light of our Gunnes made in the Night season, was terrible to them: and beside we have received 400. *London* Souldiers, that kept the Towne, although but raw Young Men, yet the report was something to them in a bad matter, and then we sallying out upon the newes of our ayde, for there did 300. of our old Souldiers salley out, to a Company that lay 3. Miles out of the Towne, at a place called *Anlaby*, and there made them all run away, killing not above one Man of the [illegible] 14. Prisoners, one of them a Drumme [illegible] that is now going to be las[illegible] [illegible]ummes, for ex[illegible] [illegible]ces thinking w[illegible] [illegible]esterday be- i[illegible] [illegible] Towne from [illegible] great Guns [illegible] our Towne, [illegible] to say, if they [illegible]e the great Ci- [illegible] of their boasts [illegible] catches, and all Ships waten [illegible] [illegible]unning Knave is the

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the pilot, the very ſame that did Land the other the *Providence*, he was ſent over to the Queene, and ſhe (they report) gave him, a great reward, and he will do what he can: they report they are going to *Yorke* to make the Randevouſe there, but that doth not make us ſecure, we watch daily, and no Townſmen doe offer now to ſpeake any thing; and theſe in our Town that was the Governours, oppoſites, offer Courteſies; and ſend money to the Souldiers to incourage them to keep out the Malignant forces, that would not ſubſcribe to the Parliament Ordinance, which is much ſport and joy to all well affected people in our Town.

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YORKE the 5th. of *Auguſt*.

From

From HULL.

THe King hath called all the Country together, both Horſe and foote, deſires the foote to lend him their Arms, and it ſhall excuſe their Service, and deſires the Gentlemen that have Horſe, to lend money, and that ſhall excuſe their Service, but indeed I thinke both Horſe and foote are already ſo wearie of the Service, that they will not ſtirre, and that is perceived by the King, for we had a very ſmall appearance.

I hope the times will mend preſently, if it be true that the Horſe and foot is come out of *London*, yet ſome ſay the King will meet them with a great power. I pray you pray for us: I have ſtir'd nothing at all, and I hope now it is as ſafe in *Hull* as in any place, other men have ſent out all, and wife and Bearnes, and ſome are fled themſelves, but the moſt wife and child are you: I did never feare this ſo much as the plague, for the cauſe did perſwade me with courage: my ſinnes are great, therefore I do ſtrive to doe what I can for the cauſe of God and the Country, to redeeme former neglects.

Thus

Thus having not further, but the Lord God bleſſe the King, and keepe his good heart from all falſe Councells, and incline it to the *Parliament*, which I hold his beſt, that he may injoy the benefit, and God the glory: So having not further, but to remember me to you, and all yours, and thanke you for your care and love towards me, I Reſt.

Hull, the 5 *of* Auguſt,
1642.

FINIS.

This having not further, but the Lord God bless the King, and keepe his Royal heart from all false Counsells, and inclyne it to the Publique, which I hold his best, that he may enjoy the benefit and God the glory: So having not further, but commit me to your care and love towards me, I rest.

Hull, the 5 of August,
1642.

HIS Maiesties Message TO COLONELL GORING of PORTSMOVTH.

WHEREIN

Hee declares His Resolution in comming in Person to the said Town.

Likewise the Parliaments Instructions to the Earle of *Essex* concerning *Portsmouth*.

Wherein is Declared the full Power that they have given to the said Eale for the besieging of the said Towne of *Portsmouth*.

With their Resolution concerning the Ile of *Wight*, and their determination concerning adjourning the Parliament.

Ordered that this be printed and published,
Hen. Elsing, Cler. Parl. D. Com.

LONDON,
August 9. Printed for *I. H.* and *T. Rider.*

His Maiesties Message

TO

COLONELL GORING

HORTSMOUTH.

WHEREIN

Hee declares His Resolution in comming in Person to the said Town.

Likewise the Parliaments Instructions to the Earle of Essex concerning Portsmouth.

Wherein is Declared the full Power that they have given to the said Earle Sir Jhe [illegible] the said Towne of Portsmouth.

With their Resolution concerning the Ile of Wight, their determination concerning adjourning the Parliament.

Ordered that this be printed and published,

Hen. Elsing Cler. Parl. D. Co.

LONDON,

Printed for A. B. and T[illegible]

THE KINGS MAJESTIES MESSAGE to Colonell *Goring* of PORTSMOUTH.

THE Resolutions and proceedings of His Majesty against *Hull* and other places of strength hath often bin divulged to the eyes of the vaste World, but this relation which I will in this following subject describe unto thee was never divulged neither is it knowne to any but the high and Honourable Court of Parliament, and to other some eminent persons. The Rela-

tion whereof I have here ſet downe in theſe enſuing particulars:

Upon Thurſday laſt there was a Meſſenger came to the Houſe of Commons informing them that *Portſmouth* was taken by Colonell *Goring*, hee moſt traiterouſly betraying the truſt repoſed in him by both Houſes of Parliament, who having got a great ſumme of money from the Inhabitants of that County, being divers Papiſts inhabiting therein, made it knowne to the Officers and Souldiers that lay in Garriſon, and ſo by that meanes won the hearts of divers of them, but a great part left the Towne; hee alſo made them acquainted with the command that he had received from his Majeſty, which was to this effect, That He had ſent to him to put the town of *Portſmouth* into ſuch a poſture of Defence, he being Governour thereof that it might bee fit for the guard and ſafety of His Majeſties perſon, and that His Highneſſe did expect to finde a place of truſt in the ſaid Towne; This is the ſumme

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and full ſcope of His Majeſties Meſſage, to the Governour of *Portſmouth*, Colonell *Goring*, the ſaid *Goring* being reſolved to raiſe Fortifications and Bvlwarkes neere to the Towne for the ſafety of the ſame.

Both Houſes of Parliament having taken the proceedings of Colonell *Goring* into conſideration, and foreſeeing the great danger that might enſue thereby, after ſome time of debate, reſolved upon theſe inſtructions to be ſent to *Hampſhire*, and to *Southampton*, to this effect:

That the Earle of *Eſſex* (Lord Generall of the Army) for the defence of the King, Kingdome, and Parliament, ſhall forthwith appoint Officers to levie Horſe and Foot in thoſe places, and march to *Portſmouth*, giving him command to thoſe that ſhall oppoſe them in their paſſage, and that they ſhall alſo in the Name of the High Court of PARLIAMENT demand the ſaid Towne of *Portſmouth*,

and

and the Caſtle, and command Colonell *Groing* Governour thereof to deliver up unto them, and to demand the ſaid *Goring*, and to apprehend him as guilty of High Treaſon, and if he denyed to lay ſiedge againſt the Towne, and to ſuppreſſe all that ſhall come to oppoſe them, and that they ſhall alſo require the aide and aſſiſtance of all the next adjacent Counties, in the name of all the Commons in *England*, with many other directions concerning the ſaid buſineſſe; All which were carried up to the Lords, deſiring their aſſent to them, that they may be forthwith put in execution. Theſe are the inſtructions that are given to the Earle of *Eſſex*, for the preſerving of the peace of the Kingdome. The ſaid Houſes of Parliament having taken into ſerious conſideration the great danger that may enſue by the revolt of Colonell *Goring*, in the Ile of *Wight* the Earle of *Portland* Governour thereof being a familiar friend with the ſaid *Goring* and his Mother a Papiſt; They out of their judi-

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cious care and reſpect which they beare to the peace and welfare of this Kingdome, have thought it very neceſſary to diſplace the ſaid Earle of *Portland*, and to repoſe the truſt of the ſaid Ile of *Wight* to the cuſtody of the Right Honorable the Earle of *Pembroke*, which they have accordingly done, and hath given him command, that he ſhall ſee the ſame ſtrongly fortified and guarded.

The Honourable Court of Parliament, having for a long time ſate with much paines taking for the ſafety of this Kingdome, the Malignant partie having got ſuch a head, that they doe daily ſeeek the utter ruine and deſtruction of this Iland, and long ſince had prevailed and brought their plots and conſpiracies to perfection had it not been for the Honourable Court of Parliament, to whom we are all bound to defend to the uttermoſt of our Lives and Fortunes; and they alſo taking into conſideration the great diſturbances that are now in ſeverall Counties of this Realm there

there was a motion made in the House of Commons for adjourning the Parliament for 15. dayes, onely a grand Committee to be appointed to sit during that time, and the rest of the Members to goe to their severall places to settle the peace of the Countrey; which Motion was referred to the grand Committee of both Houses appointed to consider for the safety of the Kingdome.

Ordered that this be printed and published.

Hen. Elsing, Clerk. Parl. D. Com.

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THE KINGS 33

MAIESTIES

ANSWER

To the *Parliaments* Replication, and his Resolution concerning their Refusall to deliver up

HULL,

Also the Parliaments *Declaration*, Ordered to be Printed and Published for the satisfaction to the whole Kingdome.

Together with the Determination of the Houses of *Parliament*, for the security of the Ile of *Wight*, and their *Order* concerning the Earl of *Portland* Governour of the said *Iland*, and their Election of the Earl of *Pembroke* Governour of the said Iland.

IOHN BROWN Cler. *Parliament.*

LONDON:
Printed for *H. Blunn. August* 9. 1642.

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IOHN BROWN Clerk, Parliament.

LONDON:

Printed for H. Blunen. *August* 9. 1642.

HIS
MAJESTIES ANSWER
TO THE
Replication of both houses of PARLIAMENT.

THere is as yet but small hopes of peace to bee hoped or expected, for the accommodation betweene the King and his *Parliament* is still opposed by new *Remoraes*, which do stay the Accelleration of the Union betweene the King and Parliament.

After the houses had received his Majesties answer to their Petition, and had considered of his Demands, they did Replie unto his answer with very demon-

strave Reasons, why they did not assent unto his Majesties Desire.

Which Replication was sent unto his Majesty, but took as little effect with his Majesty, as their former Petition.

For when Mr. Rushworth *returned who was sent to his Majesty with the Reason why the House of Parliament could not, nor did not yeelds to his Demands, proposed for the Delivering up of* Hull.

He made Relation that his Majesty did persist therin, and would give eare not consent to any thing, unlesse they would consent to that his first Proposition, and that he might have the possession of Hull.

Also he made Relation of the preparation there which was made to raise warre.

That the whole County of *Yorke* was warned, and Summons given to bring in their full strength of horse and foot by *Thursday* next following to the City of *Yorke*.

At which time and place his Majesties pleasure should be made known unto

them, concerning the same. It was further then related to the House, that Sir *John Hotham* had sent forth some men to a Town within two miles of him called *Anlby*, where some of the Cavaleers were quartered. Where they took away their *Magazine*, some prisoners, two only being killed, who would not yeeld their arms.

At the meeting of the Lords a Message for a Conference being sent, the full summe and scope of Mr. *Rushworths* service was related, and took into consideration.

And upon consultation it was agreed upon, that a Declaration should be forthwith drawn up and published to satisfie the Kingdom of the Reasons why they did raise Arms, it being for the Defence of the King and Kingdome and the upholding of the priviledges of *Parliament* and Liberty of the Subject, in maintainance whereof they would live and dye.

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The manifold oppositions, plots, and conspiracies, continued and compelled by the malignant party, against the peace and happinesse of this Kingdom, & more directly and perfidiously against the pious and zealous endeavors of the house of Parliament, which they only undertake for the Establishment of the Gospel, the Honour of his Majesty, the privileges of Parliament, and the liberty of the subject, are exceeding wonderful.

When there was a Report made to the house of the perfidious and treacherous attempt of Colonel *Goring*, how that he was fully resolved and determined to deliver up *Portsmouth* unto the Kings party, and how that he had got a great summe of money from the County to pay his men.

Upon this Report the house of Commons took into consideration the urgent and present Necessity of the Ile of Wight, which lyeth in great hazard, by reason that the Earl of *Portland* Governour thereof, was conceived to be popishly affected,

his

his Mother and the greatest part of his kindred being known Papists.

Upon this consideration they sent a message to the Lords to desire a Conference, where it was moved that the Castle of that Iland might be put in the Trust and charge of such hands as the *Parliament* might confide in, and untill that be secured in such a trust that the Earl of *Portland* might be put in safe custody.

This motion and proposition being made, and the Lords having some time considered of it, they made choice of the Earl of *Pembroke*, to take the charge thereof.

And it was further at that time agreed, and by generall consent confirmed that untill the Earl of *Pembroke* had quiet and sure possession of the said Fort and Iland, that the Earl of *Portland* should be committed to Sheriffe *Garret* to be kept in safe custody.

Letters was lately received and read in the house, which came from *Somersetshire*, intimating and informing, that there

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was some combustion in those parts between the Marquis of *Hertford*, who did much strive for the *Commission of Array*, and others who stood for the *Ordinance of Parliament*, opposing the said Commission as illegall, and against Law, which was imparted to the Lords by a Message, which prayed their assistance, that some mature and timely Remedy might be thought on, for preventing of future Evills, and for setting of the Kingdom in its pristine happinesse.

Hen. Elsing Cler. Parl. D. Com.

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Letters was lately received and read in the house, which came from Somersetshire, intimating and informing, that there was

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K. Brown A 34

A TRVE AND SAD RELATION

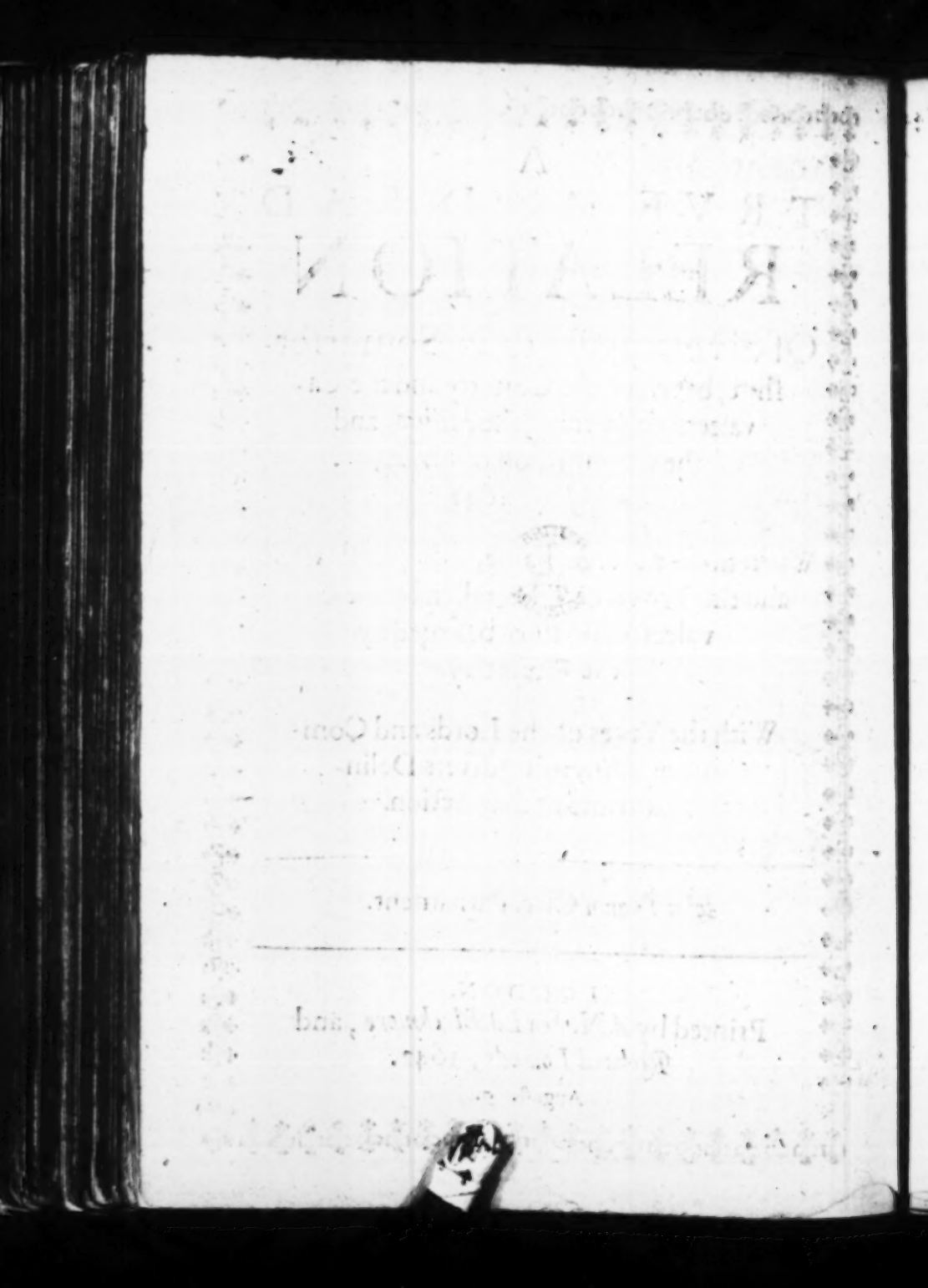
Of divers paſſages in Somerſet-ſhire, between the Country and the Cavaleers concerning the *Militia*, and the Commiſſion of *Array*, *Auguſt.* 5. 1642.

Wherein ſome were ſlaine, others diſtracted, and the Town of *Wells* taken by the Cavaleers, and ſince beſieged by the Countrey.

With the Votes of the Lords and Commons concerning divers Delinquents in that Action.

Iohn Brown Cler. Parliament.

LONDON.
Printed by *A.N.* for *Ed. Blackmore*, and *Richard Lownds*, 1642.
Auguſt. 9.



SIR.

I Long to hear from you, in regard I muſt informe you of the great miſery this Countrey is in, the Cavaleers in *Somerſetſhire* have uſed violence on the Yeomanry, and have turned them out of doores, and take their arms from them, the people ſeeing it could not ſuffer it, For if they prevaile now they think they ſhall be ſlaves for ever. For the Lord *Pawlet* hath declared that it is not fit for any Country Yeoman to have above ten pound a yeere: the people murmured much at him: the malignant part have as it were proclaimed war already, For place of Randevouz is *Wells*, this Week the people came in daily. For the *Militia* yeſterday was appointed, at the meeting there came in thirty thouſand, for the *Militia*, there is five hundred gone out of *Briſtoll*, they went yeſterday morning, and are not returned yet,

it is but twelve miles where the Army lies, there is like to be fearfull times here. There came in on Thurſday night againſt Friday, a hundred men for the *Militia*; they being few in reſpect of the malignant party, they went out of *Wells*, and killed ſome, and tooke the reſt, for the number it is but few that were killed, they are mercileſſe men, they care not what they doe: the Deputy-Lievtenants have demanded their priſoners but cannot have them: they have all this night beene planting Ordnance againſt *Wells*, and will certainly batter down the town unleſſe they deliver them: there is like to be great bloudſhedding; the people have reſolued rather to loſe their lives then to be ſlaves, the people have bin out this two dayes and two nights, and have not time to refreſh themſelves, the place to meet at is on Mendip: the Cavaliers faild their promiſe, and did not appeare yeſterday, in regard of the many that came againſt them: you would admire to ſee what weapons the people got for want of Armes: there is not two thouſand of the Advers party: the chiefe are the Marqueſſe of *Hartford*, the Lord *Paulet*, ſir *Ralph Hopon*,

Hopon, ſir *Francis Dorington*, & Maſter *Smith* for the Parliament, There is ſir *Francis Poppam* and his ſonne, ſir *Iohn Horner*, Maſter *Richard Cole*, Maſter *Strood*, Maſter *Pine*, ſir *Edward Hungerford*, ſir *Edward Gainton*; There comes in for their aſſiſtance, *Gloceſter*, *Wilts*, *Dorſet*, and *Devon*ſhires, Maſter *Alexander Poppam* beſtirres himſelfe bravely: our well affected people in the Town have ſent three or foure field peeces to him, and much Armes, Lord grant them a good ſucceſſe; This evening will produce much newes, I wiſh it may be for the beſt. I pray let me heare from you of that buſineſſe I wrote of, ſo for this preſent I reſt,

Yours ever to be Commanded
Ioſeph Prowd.

Briſtoll Auguſt 5.
1642.

Die Veneris 5 Auguſt, 1642.

Reſolved upon the Queſtion by the Lords and Commons in Parliament.

THat Sir *Ralph Hopton*, M. *Tho. Smith*, and Captaine *Iohn Digby* ſhall be diſabled to ſit as Members of the Houſe of Commons during this Parliament.

Reſolved, &c.

That Captaine *Iohn Digby* be forth with ſent for as Delinquent.

Reſolved &c.

That Sir *Ralph Hopton*, Mr. *Tho. Smith*, Sir *Ferdinand Gorge*, and Sir *Francis Dodington* be forthwith ſent for as Delinquents.

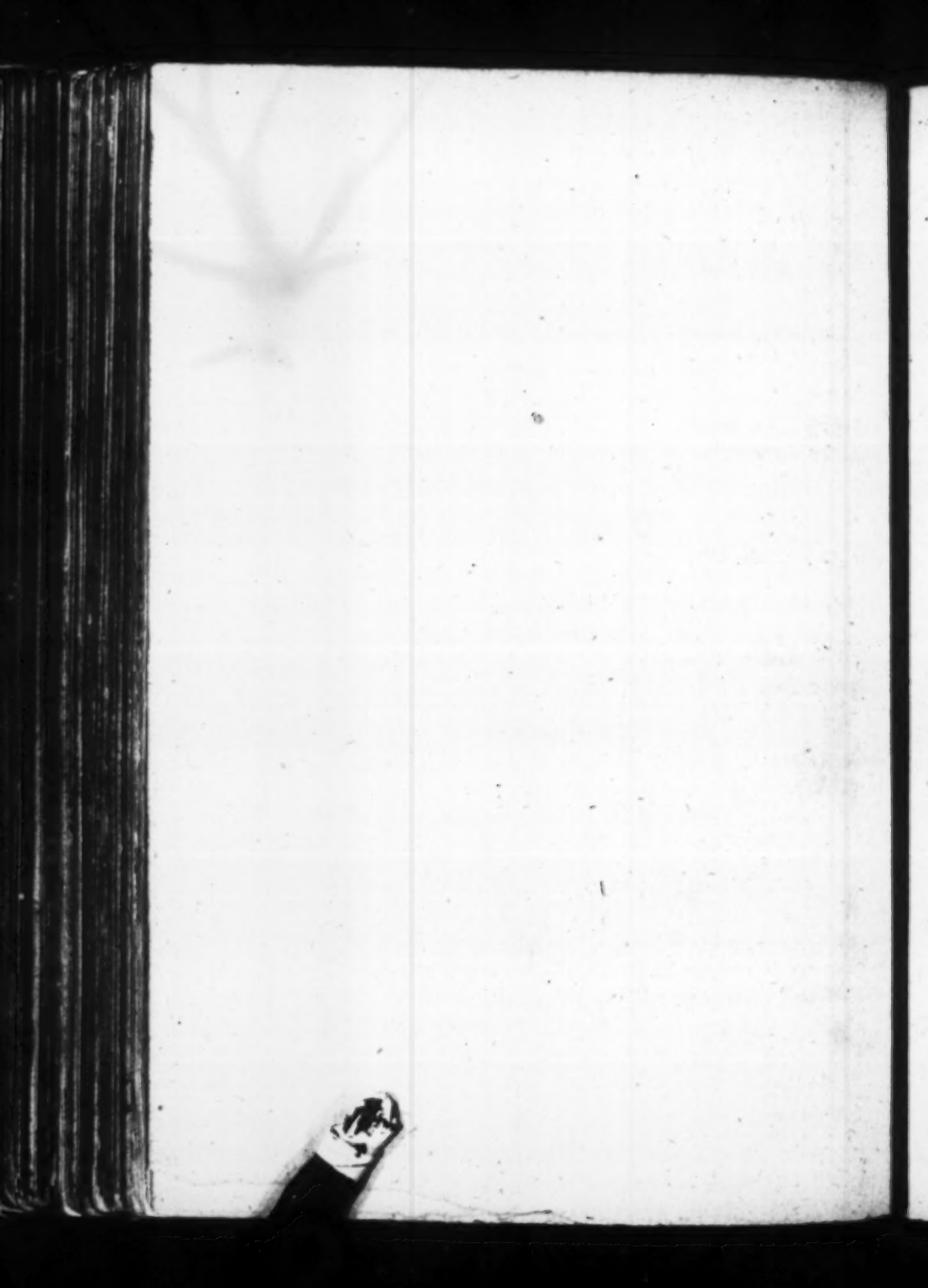
Reſolved, &c.

That *Richard Beard*, *Hercules Whiting*, *Nicholas Dounton*, *James Stroud*, *Iohn Walker*, and *John Cooth*, the Parſon of *Shipton-Wallis* be forthwith ſent for as Delinquents.

ORDERED,

THat the High Sheriffe of the County of Somerſet, and the Deputy-Lieutenants, and Committees of the ſame County, and the Forces that ſhall be ſent downe to the aſſiſtance of the ſaid Deputy-Lieutenants, and Comittee, be all required to uſe their beſt endeavours for the apprehending and ſending up to the Parliament the Delinquents voted of that County.

Auguſt.



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Numb. 11.

Some Speciall

PASSAGES

FROM

London, VVestminster, Yorke, Hull, Holland. Denmark, Portsmouth, and divers other parts in *England* since the first of *August* to the ninth 1642.

Collected for the satisfaction of all those that desire true Information.

Aug: 94

Monday the first of August.

IN the House of Commons were read Letters from *Ireland*, intimating the Protestants had lately atchieved a victory against the Rebels in the North part of *Ireland*, But with the losse of 300 *English*; of the Rebels were slaine about 700, which the *English* spoyled of their Ammunition & provision; And likewise declaring the great distresse the Protestants are in for want of pay, divers Captaines do murmure much, and wish themselves in *England*, saying they should have royall entertainment by his Majesty: Vpon which after some debate thereupon it was Ordered that 50000 l. out of the Money Subscribed for that service should be forthwith sent thither 24000 thereof into the Nort parts of that Kingdom & 23000 pound to other parts, for present reliefe of the Protestants.

This day the Earle of *Essex* Lord Generall of the Army, as was ordered by both Houses of Parliament, formerly caused all the Volunteers raised in and about *London*, being neere upon 10000 to be divided into Companies and Regiments and appointed Captaines and other Officers over them, with direction for their dayly exercising

ſing, and from that day forward ſhould receive conſtant pay.

This day alſo was report made to the Houſe of Commons, of the diſcovery of certaine Ammunition of Armes and Powder at the *Belſavage*, which was intended for the ſervice of his Majeſty at *Yorke*, whereupon it was ordered the ſame ſhould be carried to *Guildhall London*.

Ordered alſo by the Commons that 2000 pound ſhould be paid to a Committee appointed for that purpoſe, out of the loane money brought in to be imployed by the Parliament, for buying horſes, for ſuch ſervice as by the Parliament they ſhould be deſigned to.

Ordered likewiſe that Sir *John Pots* and the other deputy Lieutenant for the County of *Norfolk* ſhould ſpeedily go down into that County and ſee the Ordinance for the *Militia* put in execution.

Ordered likewiſe this day, that Sir *John Williams* and Sir *Thomas Munsford* of the Cuſtome houſe *London*, ſhould be ſent for to the houſe as Delinquents, for refuſing to pay their fines for the Farme thereof.

Then in the Houſe of Commons was Letters read from Sir *Wil. Brewerton* at *Weſtcheſter*, intimating that he hath put the Ordinance for the *Militia* in execution, in the ſeverall hundreds of that County, and that the Freeholders came in with much chereſulneſſe with many volunteers, in compleate Armes: declaring alſo that divers warrants in his Majeſties name, were ſent into that County for the apprehending of ſeverall honeſt and painfull Miniſters for no other cauſe as is yet conceived, but by mis-information to his Majeſty of their honeſt and plaine preaching.

Ordered a Committee ſhould take the ſame into conſideration, & take ſuch courſe that the ſaid Miniſters may be kept from indēpnity.

This day the Houſe of Commons received intelligence by Letters from *Yorke*, that his Maieſty had removed the ancient Collonels of the trained bands of the County of *Yorke*, and placed others in their roomes; that thoſe new Collonels have diſplaced divers Captaines, and have made the Commiſſioners of the peace lately made by his Majeſty Captaines in their rooms; that theſe new Officers have cauſed the trained bands of the County to appeare all in their Armes, under pretence of a treaty of the Peace of the County, and when they were in the Fields, the Officers tooke certaine men out of every Company, one out of a rank, and forced them to go to *Hull* in ſervice to his Majeſty and to ly before the Town, and thoſe which refuſed to go, had their Armes taken from them, committed to the ſtocks, and otherwiſe abuſed by the Cavaliers.

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Vpon which it was ordered that the Forces intended for *Hull*, ſhould be forthwith diſpatched away.

This day likewiſe upon a motion made in the Commons Houſe, on the behalfe of Sir *Adam Loftus* late Lord Chancellour of *Ireland*, that he had loſt all his eſtate in *Ireland* by the Rebells, and in great want of meanes here in *England*, it was referred to the conſideration of the Commiſſioners, for the contribution money for the diſtreſſed *Iriſh* to ſet a proportion to releive his neceſſity.

Tueſdady 2. Auguſt.

IN the Houſe of Commons were Letters read, that came from Sir *John Hotham*, wherein hee declared that on the laſt faſt day at night, hee ſent out of *Hull* under the Command of Sir *John Meldram*, and others, 4. or five hnndred men to try the forces that had beleagerd the Towne, and to defeate the *Engineere* of the benefit of his fireworkes, contrived to deſtroy the Towne with all, and upon the ſight of them the trained bands which unwillingly were forced thither, ranne away and left their Armes behind them, being glad of ſuch an opportunity, to free themſelvs and pleaſure their brethren, by which occaſion the fireworkes and *Engineere* were taken, but there was no hurt done, only in their returne there came priſoners taken by the *Scouts*.

This day alſo came Letters from the Earle of *Warwick*, informing the *Parliament* that he had intercepted certain Letters which were directed to the *Queene*, conveyed in a ſmall Cabinet going for *Holland*. And being broken open by both Houſes, the one was a Letter from the King to the *Queene*, wherein his Majeſty deſired her to ſend him 3000. Saddles, and 3000. Musketts, with other proviſion of Ammunition with all the ſpeed ſhe could. Another Letter was directed from one Maſter *Elliot* with the King at *Yorke*, to the *Queene*, wherein hee ſhewed her Majeſty that things went very well at *Yorke*, and he feared nothing but that the King would incline to his *Parliament*, and hearken to an accommodation for peace. But hee hoped her Majeſty would write to the King to confirme his Reſolution, to maintaine the cauſe hee hath undertaken, upon which it was order'd Maſter *Elliot* ſhould be ſent for as a delinquent.

This day the Lord Major came againe to his tryall before the Lords, and the charge being made good and proved againſt him and he in his owne defence ſpake what he could. The Lords or

dered that upon Friday following ſentence ſhould be given upon the ſame, and he remanded till then againe to the Tower.

This day it was ordered by the Commons that the Sheriffe of *Wales* who had brought divers priſoners to the *Parliament*, taken in thoſe parts, in their taking ſhip for *Ireland*, with an Intention to aſſiſt the Rebells in that Kingdome, ſhould have paid him fiftie pounds out of the common ſtock towards his charges, till further courſe were taken with the ſaid priſoners.

Then Information was given to the Houſe of Commons, by Sir *Henry Vane*, and others that were appointed to goe to the Aſſiſſes in *Kent* to Iudge *Malet* with the Ordinance of the *Militia* and other Orders of the Houſe for the ſaid Iudge, to read the ſame at the Aſſiſſes, and ſhew the Legality of the Houſes proceedings therein; but the ſaid Iudge not onely refuſed ſo to doe, ſaying he would not ſo betray the truſt repoſed in him by the King, but did aſmuch as in him lay, incenſe the people of the Country againſt the proceedings of the *Parliament*, and procured divers Iuſtices of the Aſſize to draw up certaine inſtructions in forme of a Petition and ſent them to the Commons, wherein they deſired the Commons to comply with his Maieſty in his demands, for waving the *Militia*, delivery up of *Hull*, the Navy and adjornment of the *Parliament* to ſome other place, upon which the Commons after debate thereupon had ordered, the ſaid Iudge ſhould bee forthwith apprehended and brought to the Houſe, and that a Troope of Horſe ſhould be appointed and ſent downe into *Kent* for that purpoſe if need ſhould require. The ſaid Sir *Henry Vane* alſo informed that he had received certaine intelligence that Sir *Edward Deering* was in *Kent* within two miles of *Maidſtone*, at the Aſſizes, ordered all the courſe that might bee, ſhould bee uſed for his appehenſion.

Then was brought to the Houſe by the Major of *Norwich* a certaine Captaine, who had indeavoured by beating up of Drummes, in the City of *Norwich*, and the Country adjacent to raiſe voluntiers for the Kings ſervice, and upon his examination, hee alleadged he had a warrant for the ſame from the Earle of *Lindſey*; and after Debate thereupon, the ſaid Captaine was ordered to bee committed to the Gate-houſe, which was done accordingly.

Then the Houſe received report from the Lord *Brookes* (who was imployed to convey the Magazine of the County of *Warwick* to *Warwick*, of a great oppoſition made by the Earle of *Northamp-*

ton;

ton; At *Banbury* both parties with their forces being in the field ſpent moſt part of the day in *Parle*, being every houre ready to give fire each to other, but at laſt it was agreed that the Lord *Brookes* ſhould give the Earle three dayes liberty before hee would remove the Magazine from *Banbury*, in the meane time to have the Cuſtody thereof, deſireing more aide for the remaining thereof, upon which it was ordered that two hundred Horſe ſhould be forthwith ſent the Lord *Brookes* for that purpoſe.

Wedneſday Auguſt. 3.

THere was preſented to the Commons by a *Committee*, an Oath to be tendred to ſuch Officers as ſhould be employed unde the Earle of *Eſſex*, for the ſervice of the State, being much after the forme of the Proteſtation, which was approved by the Commons, and ordered it ſhould be ſent to the Earle of *Eſſex* to render it to his Captaines and Officers accordingly.

Then was complaint made to the Houſe, that the monethly faſt appointed to bee ſolemnized was much neglected, and ſlighted in divers parts of the Kingdome, whereupon it was ordered a *Committee* ſhould conſider thereof, and draw up a ſhort Bill for the injoyning the ſtrict obſervation thereof with conſtant preaching in all places, and preſent the ſame to the Houſe for Confirmation.

This day alſo the Commons receiv'd a Letter from Doctor *Duck* wherein he juſtified himſelfe, for refuſing to inſtitute and induct a Miniſter according to Order, ſurely he did it becauſe the Miniſter rejected the Common *Prayer-Booke*, calling the ſame an Idoll and Image of *Popery*, and after ſome debate, thereupon ordered the ſaid Doctor *Ducke*, ſhould notwithſtanding his excuſe no way hinder the lawfull inſtitution and induction of the ſaid Miniſter.

Thurſday 4.

IN the Houſe of Commons was a Letter read from the Major of *Cauterbury*, wherein he certified that hee had apprehended certaine French Commanders lately arrived there, comming with intention to ſerve his Majeſty in his Warre againſt the *Parliament*, And that upon their Examination it appeared there were 5000. Horſe and foote from *Denmarke* comming for *England* for the ſame purpoſe, and that they had been here before this time if they had not beene prevented by the *Hollander*; whereupon after ſome debate thereof, it was ordered they ſhould be brought up to *London* to the *Parliament*, to be further examined before a *Committee*.

Then were read Letters in the Houſe of Commons from *Portſmouth*, certified that Colonell *Goreing* hath betrayed the Towne, and keepeth the ſame for his Majeſty. And that he hath ſent forth into the Countrey, a Captaine who inticed many men to goe with him to *Portſmouth*, promiſing them great rewards for ſome ſpeciall ſervice they muſt doe for the King and Parliament; but when they came thither, Colonell *Goreing* tendered them a ſtrict Oath to ſerve his Majeſty only, and thoſe that refuſed to take the ſame he turned backe againe.

Vpon which the Commons falling into Debate, ſent a Meſſage to the Lords, deſireing ſome miſtruſt by the Houſe conceived of the Earle of *Portland* Governour of the Ile of *Wight*, in reſpect his wife is a great Papiſt, and the revolt of *Colonell Goring*, the ſaid Earle might bee committed to ſafe cuſtody, till the ſaid Iſle might be better ſecured, which the Lords agreed unto, and the ſaid Earle ſitting then in the Houſe, willingly ſubmitted himſelfe to the cuſtody of the Black-rod.

Then was there a complaint made in the Houſe of Commons againſt Serjeant *Hide* a Member of the Houſe, for ſome miſdemeanors by him committed, at *Salisbury* being Recorder thereof, in refuſing to read the Orders of the Parliament upon occaſion but hindered the ſame, and juſtified the Major in proclaiming and reading the Kings Declaration, and indeavouring to poſſeſſe the people with a diſlike of the proceedings of the Parliament, upon which the Commons after ſeririous debate thereupon put the ſame to the queſtion, and it was reſolved the ſaid Serjeant *Hide* ſhall be made uncapable of being a Parliament man, during the ſiting of this preſent Parliament, and committed to the Tower, dureing the Houſes pleaſure which was done accordingly.

Ordered in the Houſe of Commons that Sir *Walter* Earle, and the other *Deputy*, Leivtenants for the County of *Dorſet* ſhould be allowed two Troopes of horſe, for the ſecuring the peace of that *County*, and ſuppreſſing of Captaine *Digby* and others that ſhall oppoſe the Execution of the Ordinance of Parliament for ſetling the *Militia*.

There was reported to the Houſe that the Biſhop of *Wincheſter* hath ſent five Horſe with compleat Armes to *Portſmouth*, ſince the revolt of *Colonell Goring*, whereupon it was ordered he ſhould be ſent for to the Houſe as a delinquent.

Friday

Fryday the 5 of Auguſt.

ORdered that the Lord and Deputy Lieutenants of the *County* of *Warwick* ſhould have power to ſearch or ſeize any ammunition within the *County* kept private in any place ſuſpicious and that it ſhould be lawful for them to ſuppreſſe any force uſed in oppoſition of the ſame or any oppoſition againſt the removing of the Magazine to *Warwick* or exerciſing the Traine-bands according to the Ordinance of Parliament, as by the Earle of *Northampton* or any other whatſoever, with the like order to all other Lord and deputy Lieutenants in the ſeverall *Counties* of *England*.

This day again came the Lord Major before the Houſe of Peeres to receive ſentence upon the charge and accuſation of the *Commons*, againſt him; but by reaſon of other occaſion of more urgent neceſſity he was again remanded to the Tower till another day.

Saturday the 6.

THere was a Motion made in the Houſe of *Commons* for the Adjournement of the Parliament for 15 dayes only, a Grand *Committee* of both Houſes, to ſit in the meane time to conſider of the waighty affaires of the State, and the reſt of the Houſes to go into the *Countrey* to ſettle and ſecure the peace of their ſeverall *Counties*: And after ſome debate thereupon had, It was referred to the grand *Committee* of both Houſes, to whom the great affaires are committed.

This day was the Bill for the ſtricter obſerving of the Monthly faſt by the *Committee* brought into the Houſe and once read. The reſt of this day was ſpent in debate touching a Remonſtrance to be drawn up for the ſatisfaction of the ſubject of the Parliaments proceedings.

Munday the 8.

IN the Houſe of Commons they againe fell into conſideration of drawing up a Remonſtrance to be publiſhed for ſatisfaction of the ſubject, and having agreed upon the ſame Committed it to a Committee for perfection.

Then the Houſe of Commons received intelligence by Letters from the County of *Kent*, that there are 15 Iuſtices of that County, by a warrant in his Majeſties name, put out of the commiſſion of the peace, and 5 new ones made, who have ſubſcribed to certain Articles and Propoſitions ſent unto them by his Majeſty, for leavying of Horſe, Armes & Money for his Majeſtys ſervice: whereupon it was ordered ſpeedy courſe ſhould be taken for ſuppreſſing them, and for their apprehenſion.

Then

Then the Commons received further intelligence by Letters from *Portſmouth*, that the Major thereof hath joyned himſelfe with many Aldermen to Colloñel *Goring* have taken the Oath preſented to them by the ſaid Collonell, to ſerve the King, have ſubſcribed to Articles and Propoſitions tendered to them from his Majeſty, with a Catalogue of the names of all ſuch in the Towne that have ſubſcribed with them, and of them that have refuſed; to wit M. *Peck* a Miniſter, M. *Goodwine*, M. *Odell*, M. *Goodfellow*, and divers others who have refuſed and eſcaped out of the Town, that the Major is gone out of the Town to *Salisbury*, with his wife and family, to ſee what forces and proviſions of money he can procure, and leaving his family in the Country, intends himſelfe ſpedily to return to *Portſmouth*. That there is twenty horſe well furniſhed with men and Armes taken into the Town, and placed at the entrance into the Town before the bridge, to keep centry night and day, that none come in or out but who they pleaſe. That Collonell *Goring* hath ſhewed 30000 l. for the better incouragement of the Townſmen, that 5000 *Frenchmen* are there dayly expected for their aſſiſtance. That they are building a Fort or Bulwark before the Bridge, which if it be not in time prevented, but that it be finiſhed, no land force will be able to regaine the Town.

Vpon which the Houſe falling into conſideration, and after ſerious debate thereupon had, they Voted the Earle of *Warwick* ſhould ſend five ſhips to the mouth of the Port, that no aide or aſſiſtance may be brought or conveyed into the ſame by Sea, and that ſpeedy forces ſhould be ſent to beleaguer and aſſault the ſame by land, before they procure any more aſſiſtance of men or money. After which they ſent a Meſſage to the Lords, to deſire their joyning with them in their particulars, which the Lords conſented to.

Then the *Commons* received Letters from *Warwick-ſhire*, that the Lord *Brooks* cannot convey the Magazine to *Warwick* without further aide, the Earle of *Northampton* comming againſt him with great ſtrength: Ordered 5000 horſe and foote ſhould preſently be ſent away to aſſiſt the Lord *Brooks*.

Then came Letters from *Windſor*, of ſome attempt made in that City, to deliver the ſame to his Majeſty, but the Major with the major part thereof oppoſed the ſame, and deſired ſome aid of men might be ſent them the better to fortifie the Towne if a greater attempt ſhould be made againſt it; Which the Houſe tooke into conſideration.

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THE RIGHT CHARACTER OF A True Subject,

August 10th 1642

PROFITABLY DECLARING,

How every man in this time of danger ought to square all his actions, that he may neither be taxed of disobedience to the Majesty of the King, nor want of duty to the wisome of the Parliament.

A thing in these times very necessary, and of great consequence.

HOw difficult a thing it is to observe a mean concerning matters of weighty importance, and to poyse the actions of State by an impartiall judgment free from all respects. We may by the writings of too many men, too immoderate in maintaining their conceived opinions, plainly enough perceive. That most unhappy division so unluckily bred, and so hotly nourished betwixt His sacred Majesty and His most honourable Parliament, hath also separated the minds of Subjects; one part inclining to this, another to that part: and it were well if they did no more then incline, for then were it possible, that by the evident demonstration of some undeniable arguments their minds perverted, and too deeply grounded in their conceived opinions, might be forced from a resolved immutability: but wee now

ſee it evident, that in ſome men reſpects, in others affection, in theſe ſelf-opinion, in thoſe a peremptory reſolution neither to heare, or be moved by reaſon, & in too many the known ſtrength of this or that ſide perverts judgment, and reſiſts even verity it ſelf, every one thinking it impoſſible for that part to erre, whoſe actions themſelves allow of; nay to ſuch an immoderate licentiouſneſſe are men grown, that they cannot ſpeak in the behalf of the Parliament, but they muſt vent forth ill language againſt Him that is its, and ſhould be their head too, His ſacred Majeſty, and as many that do well conſtrue the actions of the King as oppoſite to his Parliament, will not ſtick to uſe more then the liberty of the ſubiect againſt both Houſes of Parliament.

Although I confeſſe that between contradictories there can be no *medium*, and the affirmators and negators of the ſame thing cannot both erre, yet are not we competent iudges of the errours of theſe men, or if we could diſcern truly whoſe intentions are right, and whoſe amiſſe, yet are we not to think, much leſſe ſpeak diſhonourably of either, ſince it is humane to erre, and an errour ought not to condemne every one that is deceived. He indeed that could finde out ſuch a way of reconciling theſe differences which ſhould be embraced by both the differing parties, would do the beſt act for his countrey that could poſſibly be effected. But it is preposterous in men to diffuſe into the world their ſeverall fancies, this being ſomtime quite oppoſite to that, and one way being no longer approved then till another is heard, ſo are mens iudgments that ſhall peruſe them, toſſed up and down with the light wind of every the leaſt probability, and ſome opinions, though in themſelves weak enough, being publiſhed, come into the hands of the more ignorant vulgar, who becauſe they are not able to pierce into their falſities, or confute them, do preſently credit them, and in the behalf of them, break forth into ſuch acts, as may prove to His Maieſty and the Parliament dangerous, and to themſelves preiudiciall. Nor do ſome men (ſo free in delivering their opinions, and ſo confident in their fraile reaſons) any other then (implicitly at leaſt) taxe

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the King of being seduced, and the Parliament of errour. Surely I think, these men, if any, best know the way of remedy, that can see into the causes of the disease, and difference: and that surely none better are acquainted with then those between whom it fell: let us therefore not take upon us to iudge of the erring party, but pray to the Father of truth, that (let it be which it will) it may know its errour, and be converted to the truth: this will shew a subiects duty better then that, of which I think it will not be impertinent to say somthing at this time.

Although in the late Protestation made and published by the worthy members of that honourable House of Commons is sufficiently intimated what is the true stamp of a loyall subiect, by the demonstration of what he is bound to defend and maintaine, yet it will not be, I think, unseasonable (the honour of those persons not empaired) in this time of fear and distraction, to separate the sheep from the goats, and declare what a good subiects character is, that we may learn to know him, and to distinguish him from both the hypocriticall pretenders of loyalty and the hot-spurs of rebellion, and affecters of civill mutinies and home-bred dissentions.

The name of subiect is of all well enough (I suppose) understood, and imports a duty to be performed to a superiour, nor doth eminency of place or condition free any from this duty of subiection (unlesse that eminency be supreme) but rather the more obligeth him. For those that in degree are neerest to their Soveraigne, ought to be so much the more loyall, faithfull, and constant to Him, by how much they have received greater favours, and more eminent dignities from Him, and His Royall Person is intrusted with them. Besides, their acts wilbe more conspicuous, and are examples whereby the vulgar wilbe either more confirmed in their allegiance, or pricked forward to a rebellion. Treason therefore in a noble Person is a crime more dangerous to his Prince and the State, more horrid in him, and giving a greater example to the people.

A true subiect therefore (de he of what rank soever) is in his

conſcience and by his allegiance bound with his life & fortune to maintain the perſon, honour and eſtate of his Soveraigne gainſt all foes, both domeſtick & forraign. He is further bound as not to commit himſelf, ſo alſo to manifeſt and reveal all treaſons, plots and conſpiracies tending to the deſtruction of his Prince, or the ruine of the State: as alſo to yeeld due obedience to his lawfull Magiſtrates the executioners of equity & juſtice, eſpecially Parliaments, & thoſe more generall Councels, which are called together for the good of the Church and Commonwealth, whoſe priviledges he ought not to infringe, or ſee infringed, he is bound alſo to obſerve all laws by them and their predeceſſours made, while they are in full force, & laſtly, to preſerve as much as in him lies, unity and peace in Church and State. Neither doth this duty of a ſubiect any way inſlave him, or tend to the infringement of his liberty, but rather ſtrengtheneth that, and rendreth him more ſafe, ſecure, and free. For it fareth not with a ſubiect, as with a ſlave or ſervant, whoſe maſters and lords have all power over them whatſoever, ſo that they cannot without his leave buy, ſell, or exerciſe any civill action, and who can impoſe what commands themſelves pleaſe on their vaſſals: for upon ſubiects living in a free kingdome there cannot be impoſed mulcts, taxes, or any ſuch burdens, againſt their own conſent and good will, private or manifeſted. But as the times of peace or war require, tributes, ceaſements and ſubſidies are gathered or releaſed, not againſt the univerſall approbation of the people, but all that can be ſaid to be a ſervants, belongeth to his maſter, ſo that without his conſent he may (and that unqueſtioned) make uſe of any thing that is his. Indeed if ſuch bee the extreme neceſsity of the State, that without taking the ſubiects eſtates, it cannot be repaired, the King & Parliament may make uſe of them, otherwiſe not. Thoſe things which are enacted, ratified & perpetuated by the cõmand of God and law of Nations, admitting of no repeal, unleſſe ſuch weighty cauſes be induced, which are able to overpoyſe all contrary reaſons, ſuch, as I ſaid, the extreme neceſsity of the State did require. For example, it was no more lawfull for *Ahab* to take away *Naboths* vineyard by

by force, which was his owne by hereditary succession, although the situation of it were convenient and it selfe pleasant, then it was for no cause to take away his life, it ought therefore to be the chiefe care of Kings, that they impose not on their Subjects grievious & unlawfull taxes, which they nither can, nor are bound to beare, for this is not only against the liberty of a freeborne Subiect, but also against all humanity and clemency, for it is cruelty in a Mulitor to lay vpon his pack-horses more then they can ably beare, much more vniust is it to afflict with unlawfull impositions thos (which tho they are not of the same dignity) yet are they of the same reason and liberty, by nature with our selues: first therefore it is not inconsistent with the subiects liberty, to maintain & defend the person honour & estate of his Soveraign, For this are we bound to by the Law of God, Kings being first of divine institution & not the invention of men, nor is it their meere denomination but their vnquestionable authority whereby they are made supreame, for *Moses* and *Samuell* were (though not of the same title) yet of no lesse power then *Saul* and *David*, which was long a goe experementally proved, in the unheard of punishment of *Korah* and his company, who tooke upon them to question the Legall power of *Moses:* it is strange to see that Christians are more apt to encline to the errours of the blinded Gentiles and seduced Heathens, then to imbrace the truth of the Mosaicall history, and the Doctrine of the Prophets by which is evinced, that God alone is the author of Kingdoms, and the establisher of Kings. Nay, then His owne words when he saith, *Per me Reges regnant*, and *huic trade & illi sceptrum aufero*. And S. *Paul* brings this as the Reason to induce us, to an orderly obedience to to the higher powers, for saith he, *The powers that be are ordained by God*. Nor is it God alone by which we are commanded to perform our duty to our Prince, but the Laws of *England* require the same, and that upon good reason: for the King is he which taketh upon him to defend his Subjects liues and Estats against all oppressers what soever: and how shall he be encouraged to defend us, if by us his honour be invaded; it is he upon whom depends

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the due administration of the Lawes, and they are the Lawes which warrant our owne unto us, shall we then oppose him that by all meanes possible and honourable doth defend us. We are borne Subjects and therefore ought to obey, he a Prince, and therfore not to be subject, therefore to be obeyed, we are Members, he the head, are the members true that conspire against the head? nay can the members subsist when the head is lost? nor is the Kings honour and person better maintained and defended, then by revealing and discovering those plots and conspiracies, which tend to the subvertion of it, and such are we bound to as well to detect in others, as not to invert in our selues, others being able as dangerously to invade him as our selues. and our selues as guilty as others, that knowing their treachery, do not to our power defeat it. For is not he a trayror that will stand still, and see his Prince wronged, when it is in his power to defend him? It is in my opinion the discharge ment of our duty, to prevent anothers treasonable intents, as well as to be innocent our selues, and I thinke also to reveale treachery in another, is the best demonstration of our own innocencie: it cannot be a disparagement to us to performe our true allegiance to him who is aboue all men, and to none but God Subiect, and so is our King, let Papists and their blind guide *Bellarmine* averre what they please to the contrary, nor is it an argument that all are not bound to obedience to a temporall Magistrate because he can or doth erre. For is it not as apparent that spirituall ones, such as are Cardinalls, Bishops, have as oft and as grosly offended? it is therefore infalibly true, that all spirituall Rulers whatsoever as well as temporall, are Subiect and ought to be Subiect and ought to discharge their obedience to a temporall head, which they ought to account as supreame, and are by his power to be iudged, in all matters which by humane iudgment can be controverted; another subiection we have of S. *Austine* and St. *Ambrose*, because say they the King *Imago Dei est*, is the Image of God; *ad regendum populos et corrigendum*, and to such a liuely Image as is a King, it will be no Idoalatry to give reverence.

But

But although the King hath the ſupreame power ouer all and ought by all to be obeyed, yet can he not in his owne perſon excecute his whole authority he maketh uſe therefore of the eyes and hands of other men that through them he may eaſilyer ſee and correct enormityes; he taketh unto him the councells of his wieſt ſubiects, and ſi ch whoſe conſcie nces are as ſincere as there iudgements ſearching, that thay may as well performe as know iuſtice, but becauſe the authors and intruducers of vice and diſturb ances are cumming with theire crafty pollicy by ſecret wayes and meanes undiſcerned they ſomtimes ſo conuay theyr plots thus they cannot be diſcuered by foreſight but only by experience, and by their ſence and when they are felt & diſcouered they cannot but with unweared difficulty, and indefatigable paines be rooted out, the offenders being ſometimes ſo grete, and ſo grete in favour that they cannot be ſtrucken at, but by the perill of their impeachers, the ſafety and neceſſity of the ſtate required that greter councelles ſhould be called, and theſe are Parliaments, the happy reduceers of wronges, and compoſers of ſtriſes, of which all members may freely, and without danger utter their opinions and votes concerning all matters in controuerſy, and to which it is lawful for the meaneſt perſons to manifeſt their greuances. they enioying ſuch priuiledges which canot be without iniuſtiſe infringed, and theſe ſuch libarty as may be a meanes to free them from all kind of wrong, and heere greatnes may be reached, neither can it in its golden plumes hide the enormity of baſe actions: to theſe councels, and to all that ſhalbe by them enacted, if we yeeld due obſervance, we perform our duty to the King, they being his counſellers and adviſers in matters of State, and the ſetlers of peace and order in the common-wealth, and their acts are to be obeyed, not queſtioned by ſubiects. For if every malignant ſpirit might in interpreting or obſerving the cōmands of councels uſe their own liberty, what can be expected, but ruine? for where there is no order, there is confuſion; and where no government is, there is no order, and all government requireth its correlative obedience: if theſe be wanting, who would not rather

ther wiſh to be the meaneſt ſubiect, then the higheſt ruler? if to the place of a Magiſtrate were annexed neither ſafety, nor authority? although the Papiſts themſelves cannot prove, but that it is poſsible for the greateſt Councels that are to erre, yet muſt we think it very improbable that ſo many men choſen out of all parts of the kingdome, ſhould want ſincerity in conſcience, and perſpicacy in iudgment. And in caſe that in ſome one thing or other they did erre, better were it to ſubmit to that one miſtake, then that every man ſhould exerciſe the liberty of his own fancy, if ſuch & ſo many men be voluntarily ſlack in the totall performance of their duty, the more is their own perverſe will to be blamed. Better it is for us to pray unto our wonderful Councellour to rectifie their actions, then our ſelves to iudge of them or condemne them.

One part of the ſubiects duty may ſeem to be ſtill behind, and that a neceſſary one too, the maintaining of peace & union, things in that time of diſtraction of all men deſireable, and indeed it is that which maketh a nation truly happy, it is that without which heaven and earth could not conſiſt. Peace is a word which men and Angels love to heare, a model of happineſſe, the epitome of felicity, the knot of true love. The body politike is compoſed of contraries as well as the naturall body, one member being prone to rebell againſt another, and all againſt the head: and without the moderation of peace, which is the ſoul of this body, it is not poſſible that it ſhould ſubſiſt: how to expreſſe the incomparable ſweetneſſe of it, ex ceeds my power. But they ſay the beſt way to expreſſe a thing is by its contrary, we may beſt learn by miſery what is happineſſe, by ſorrow what joy, by warre what is peace. But I pray God we have no occaſion this way to know it. The way to attain it hath been already ſhewed, he that performs aright ought his allegiance to his King in the preſervation of his perſon, honour and eſtate: his duty to the Parliament, in maintaining their priviledges, and obeying the lawes enacted by them, and nouriſheth no treaſon in himſelfe, but deteſts it in others, doth truly, rightly and ſtrenuously in his power maintain peace and unity, and doth fully diſcharge the duty of a loyall and well-affected ſubiect.

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GOOD NEWES From the Assembly in Scotland, now sitting in consultation, concerning their Ecclesiasticall Government in the CHURCH.

Exhibited to this Parliament in *England*, concerning this present Reformation in *England*, with their heartie desires this ensuing Treatise may be forthwith enacted; for the satisfaction of all good Subjects, here or elsewhere.

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London printed for *J. W.* 1642.

Good Newes from the Assembly in *Scotland*, now sitting in consultation, concerning their Ecclesiasticall Government.

THe Confession of Faith, and Reformation of the Kirk of Scotland, in doctrine, discipline, and worship, so far as the Reformers did conceive and understand were regulated by the word of God, & grounded upon Scripture, as is acknowledged by the Harmony of Confessions of the Reformed Kirks, and by the testimony of the best and most eminent Divines, which have been in the Kirk of England, or in the Reformed Kirks at that time, and to this day, amidst the greatest desolation, notwithstanding the ambition and usurpation of Prelates, no other Ministers and Office-bearers have been acknowledged, or received by the Reformed Kirk of Scotland, but Pastours, Doctours, and Elders, with Deacons. These being

being warranted with Scripture, and being sufficient for all the necessarie uses of the Kirk of Scotland; yet so, that the Prince and Civill Magistrate, hold his owne eminent place and Civill Power, for the consolation and purgation of Religion.

No man here were, were he never so wise and pious above others, or doth he never so much abrogate authoritie unto himselfe, hath the reines of Kirk government in his hands, to dispose or doe what seemeth good in his owne eyes; but all matters are advised and determined by Common Consent in the Conventions and Assemblies of the Kirk; which Assemblies were of foure sorts and degrees, commonly designed by the names of Kirk-Sessions, or Consistories, Presbyteries, Provinciall Synods, and Generall, or Nationall Assemblies.

The Kirk-Sessions, or Consistories, doe consist of one Minister at least, approved for his learning, life, and skill in government; and of Elders, men of best knowledge, and holiest of life in the parish, so many in number as the proportion of the Congregation doth require, who are chosen with the consent of the people, and in the presence of the people solemnly admitted to their charge: These convene weekly for ordering such matters of the worship of God, as are proper for that parish; as what dayes of the week are meetest for assembling to the publike worship, or catechizing; and what houres in the Lords day, before noone and after noone, are fittest for the exercise of that day, at what times the Communion shall be given, for consulting of Delinquents in swearing, cursing, profana-

profanation of the Lords day, drunkennesse, fornication: And for dilating greater offences, such as heresie, superstition, adulterie, if any be suspected: if there be any scandall within their bounds, that all Transgressours may be brought to repentance, or separated from the people of God, according to the Ordinances of Christ, and order of the Kirk. Here also the Deacons are present, to receive direction in their duties.

Presbytery or Classicall meeting doth consist of particular Kirks, in such a circuit 12, 16, or 20. Or so many, as by conveniencie of the place, can weekly assemble here, one elder of each parish appointed by the particular Kirk-Session, and the whole Ministers of these, doe meet where the Ministers and others be admitted to the Ministry, whom we call expectants, exercise their gifts by course in publike, the exercise or prophesie being ended, the Ministers and Elders sit downe, and after prayer and censure of the Doctrine, they use the power of Iurisdiction, Ordination, Suspension, Deprivation, Visitation of Kirks, tryall of the projects of Excommunication, delated by the particular elderships and of direction to the Ministers of the parish, to excommunicate if need be. Here the Scandalous faults of Ministers in Doctrine or life, are declared, and all persons of whatsoever qualitie obedient to their owne Ministers and Elders, are with great authority censured. Provinciall Synods doe consist of the whole Presbyteryes, Shires, or provinces, so that the whole Kingdome is divided into Shires or Provinces in relation to those Synods. Here all the Ministers and one Elder from every parish doe meet

twice in the yeare, and after preaching and calling upon the name of God by the Moderators of the preceding Synode: a new Moderator being chosen, they trie the Presbyteries by their Records, presented by the Clerk of every Presbyterie what was obscure or difficult for the Presbyteries, or might concerne them all in common, is determined and ordained, and if any difficultie doe arise which doth not fall under some Kirk constitution, it is referred to the National Assemblie: all matters are with such deligence, expedited that each Minister may returne to his charge on the Lords day.

In the generall or nationall assembly, the Kings Majesty in person, or Commissioner in his place useth to be present, who convene once in the yeare or oftener, *pro re nata*.

It doth consist of Ministers and Elders from each Presbytery and regall Burrough.

After solemne Humiliation the first day of the Assembly, one of the Ministers is chosen by the voyces of the whole Assembly to moderate and precide in that Assembly.

The records of the Synode, are perused and tryed, Acts and constitutions of all the Churches, and agreed upon with common consent, and all mens doubts and scruples concerning them, are satisfied to the full. If they be propounded *Animo edificandi non irritandi*, Appellations, Grievances, Petitions and Complaints, are examined and determined by this supreme and highest Kirks Judicatory, and some Commissioners chosen to present grievances or Petitions agreed upon

in

in the Assembly to the Parliament, the King, the Councell of the Kingdome, or convention of the Estates.

In this authority subordination of Sessions, Presbyteryes, provinciall Synodes and nationall Assemblies doe consist, the Order, Beauty, the strength of the Kirks of *Scotland*, comfortable to the Godly, both pastors and professors, terrible as an Army with Banners to Papists, be their places never so high, to all Hereticks, Schismaticks, hirelings and all ungodly men.

No scandalous fault of any person escapeth Censure.

No heresie or errors can sooner be hatched, but it is presently crushed by some of these inferiour Assemblies, or if it be kept on foot, or take strength, it is quite suppressed by the nationall Assembly convening once in a yeare, which hath beene a mayne cause why so few sects and errors in Doctrine and Worship have appeared in the Kirk of *Scots* for many yeares, and whereſoever those Assemblies have place and liberty, the names of Heresies and Sects have not almost been heard of.

In these particular Assemblies, the particular Hereticks are not governed by the extrinsecall power of any one or many set over them, as in the Monarchicall government of prelates, but they are ruled and judged by themselves, and their owne intrinsecall power, each member by the whole body in one orderly way. None of the whole communion of the faithfull being barred from the joynt and common governm ent by those

Assemblies

Assemblies, the gifts, the knowledge and zeale of all the members, especially of the Ministers, and stirred up, quickened and strengthened, and holy emulation is excited by acquaintance, conference, and by perceiving the gifts one of another. And the best gifts are known for planting of Kirks and Colledges; whence it is that Ministers returne from those Assemblies ashamed and humbled in themselves, and furnished with fresh resolutions for every pastorall duty for the common benefit and edification of all the Kirks.

T

CAMP DISCIPLINE,

OR,

THE SOVLDIERS DVTY.

In certain Articles and Ordinances of WARRE, commanded to be observed in the Armie of SCOTLAND.

BY HIS

EXCELLENCE

The LORD GENERALL of the said ARMIE.

And the Souldiers demanded of him, saying, What shall we do? And he said unto them, *Do violence to no man, neither accuse any falsely, and be content with your wages.* Joh. 3. 14.

LONDON:

Printed for *Jo. Rothwell* in Pauls Church-yard, the tenth of *August.* 1643.

ARTICLES AND ORDINANCES of WARRE, &c.

The publiſhing of the Articles and Ordinances of War.

THat no man pretend ignorance; and that every one may know the dutie of his place, that he may do it: The *Articles* and *Ordinances* following, are to be publiſhed at the generall randezvous in every Regiment apart, by the Marſhals of the ſeverall Regiments, and in the preſence of all the Officers. The ſame ſhall afterward be openly read to every Companie of Horſe and Foot, and at ſuch times as ſhall be thought moſt convenient by the Lord Generall: and in like manner ſhall be made known to ſo many as joyn themſelves to be profeſſed Souldiers in the Armie. For this end, every Colonell and Captain ſhall provide one of thoſe Books, that he may have it in readineſſe at all occaſions, and every Souldier ſhall ſolemnly ſwear this following Oath;

The Oath of Souldiers.

I N. N. promiſe and ſwear to be true and faithfull in my ſervice to the Kingdom of Scotland, *according to the heads ſworn by me in the Covenant. To honour and obey my Lord Generall, and all my ſuperiour Officers and Commanders, and by all means to hinder their diſhonour and hurt: To obſerve carefully all the Articles of war and Camp diſcipline: never to leave the defence of this Cauſe, nor flie from my Colours ſo long as I can follow them: To be ready to watching warding and working, ſo far as I have ſtrength: To endure and ſuffer all diſtreſſes, and to fight manfully to the uttermoſt, as I ſhall anſwer to GOD, and as GOD ſhall help me.*

Kirk diſcipline.

I. Kirk diſcipline ſhall be exerciſed, and the poore cared for in every Regiment, by the particular Elderſhip, or Kirk Seſſion to be appointed, even as uſeth to be done in every Pariſh in the time of peace: And that there may be an uniformitie throughout the whole Armie in all matters Eccleſiaſticall; there ſhall be a generall Elderſhip, or common Eccleſiaſtick judicatorie, made up of all the Miniſters of the Camp, and of one Elder direct from every particular Regiment, who ſhall alſo judge of appella-

appellations, made unto them from the particular Seſſions or Elderſhips.

II. For deciding of all queſtions, debates and quarrellings, that ſhall ariſe betwixt Captains and their Souldiers, or any others of the Armie, and for the better obſerving of Camp Diſcipline, two courts of Juſtice, the one higher and the other lower, are appointed, wherein all Judges are ſworn to do Juſtice equally: The higher alſo to judge of appellations to be made from the lower court. And if any man ſhall by word or geſture ſhew his contempt or miſ regard, or ſhall fall out in boaſting or braving, while Courts are ſitting, he ſhall be puniſhed by death. And both theſe Judicatories as well of the Kirk matters as of war, ſhall be ſubject to the Councell of Eſtate, and generall Aſſembly *reſpective*. *Councels of war.*

III. Whoſoever ſhall wilfully or careleſly abſent himſelf from morning and evening prayers, or from preaching before and after-noon on the Lords day, or other dayes of the week, when the ſigne is given by ſound of Trumpet, or Drum, he ſhall be cenſured and puniſhed for his neglect or contempt, by penaltie, impriſonment, or other puniſhment, as his fault deſerveth. *Duties to God.*

After the warning given, there ſhall be no Market, nor ſelling of commodities whatſoever, till the Prayers or Preaching be ended, upon the pain of fore-faulting the things ſo ſold, and of the impriſoning of the offenders.

IIII. Common and ordinarie ſwearing and curſing, open prophaning of the Lords day, wronging of his Miniſters, and other acts of that kind, ſhall not onely be puniſhed with loſſe of pay, and impriſonment, but the tranſgreſſors ſhall make their publike repentance, in the midſt of the Congregation, and if they will not be reclaimed, they ſhall with diſgrace be openly caſſeered, and diſcharged as unworthy of the meaneſt place in the Armie.

V. If any man ſhall open his mouth againſt the Kings Majeſties perſon, or Authoritie, or ſhall preſume to touch his ſacred Perſon, he ſhall be puniſhed as a traitor. He that ſhall ſpeak evill of the Cauſe which we defend, or of the Kingdom and Countrey in the defence thereof, or ſhall uſe any words tending to the diſhonour of the Lord Generall, he ſhall be puniſhed with death. *Dutie to King, countrey, and Generall.*

No man ſhall at his own hand, without warrant of my Lord Generall, have or keep intelligence with the enemie, by ſpeech, letters, ſignes, or any other way, under the pain to be puniſhed as a traitor. No man ſhall give over any Strength, Magazin, victuall,

&c. Or make any ſuch motion, but upon extremitie, under the ſame pain. No man ſhall give ſupply, or furniſh money, victuall, or any commodities to the enemie, upon pain of death.

Whoſoever ſhall be found to do violence againſt the Lord Generall his Safe-guard, or ſafe-conduct, ſhall die for it.

Whoſoever ſhall be found guiltie of careleſneſſe and negligence in his ſervice, although he be free of treacherie and double dealing, ſhall bear his own puniſhment.

Duties of Superiors. VI. All Commanders and Officers ſhall be carefull, both by their authoritie and example, that all under their charge, live in godlineſſe, ſoberneſſe, and righteouſneſſe: and if they themſelves ſhall be common ſwearers, curſers, drunkards, or any of them at any time, ſhall come drunk to his Guard, or by quarrelling, or any other way ſhall commit any notable diſorder in his quarter, loſſe of place ſhall be his puniſhment: And further, according to the ſentence of the court of War.

The Captains that ſhall be negligent in training their Companies, or that ſhall be found to with-hold from their Souldiers any part of their pay, ſhall be diſcharged of their place, and further cenſured by the court of War.

No Commander or Officer ſhall conceal dangerous and diſcontented humours, inclined to mutinies, or grudging at the orders given them, but ſhal make them known to the prime Leaders of the Army, upon the pain to be accounted guiltie of mutinie.

No Commander or Officer ſhall authorize or wittingly permit any Souldier to go forth to a ſingular combate, under pain of death; But on the contratie, all Officers ſhall be carefull by all means to part quarrellings amongſt Souldiers, although they be of other Regiments, or Companies, and ſhall have power to command them to priſon, which if the Souldiers ſhall diſobey or reſiſt by uſing any weapon, they ſhall die for it.

No Captain ſhall preſume at his own hand, without warrant of the Lord General, to caſſere or give a Paſſe to any enroled Souldier, or Officer who hath appeared at the place of the generall Randezvous; nor ſhall any Commander, Officer, or Souldier depart without a Paſſe, or ſtay behind the time appointed in his Paſſe, and whoſoever tranſgreſſeth the one way or the other, ſhall be puniſhed at the diſcretion of the Court of War.

Duties of Souldiers. VII. All Souldiers ſhall remember that it is their part to honour and obey their Commanders, and therefore ſhall receive their

their commands with reverence, and ſhall make no noiſe, but be ſilent, when the Officers are commanding or giving their directions, that they may be heard by all, and the better obeyed: he that faileth againſt this, ſhall be impriſoned.

No Souldier ſhall leave his Captain, nor ſervant forſake his maſter, whether he abide in the Army or not; but upon licence granted and in an orderly way.

Whoſoever ſhall preſume to diſcredit any of the great Officers of the Armie, by writ, word, or any other way, and be not able to make it good, and whoſoever ſhall lift his weapon againſt any of them ſhall be puniſhed by death; and whoſoever ſhall lift his hand againſt any of them, ſhall loſe his hand.

No Souldier nor inferior Officer ſhall quarrell with, or offer any injurie to his Superior, nor refuſe any durie commanded him upon pain of caſſeering, and to be further cenſured by the Court of War. And if any ſhall preſume to ſtrike his Superiour, he ſhall be puniſhed with death. But if it ſhall happen that any Officer ſhall command any thing to the evident and known prejudice of the publike, then ſhall he who is commanded modeſtly refuſe to obey, and preſently give notice thereof to the Lord Generall.

If any man ſhall uſe any words or wayes, tending to mutinie or ſedition, whether for demanding his pay, or upon any other cauſe, or if any man ſhall be privie to ſuch mutinous ſpeeches, or waies, and ſhall conceal them; both ſhall be puniſhed with death.

All muſt ſhew their valour againſt the enemie, and not by revenging their private injuries, which upon their complaints to their ſuperiour Officers, ſhall be repared to the full. And if any man preſume to take his own ſatisfaction, or challenge a combate, he ſhall be impriſoned, and have his puniſhment diſcerned by the Marſhall Court.

Duties to others.

The Provoſt Marſhall muſt not be reſiſted, or hindred in apprehending or putting delinquents in priſon, and all Officers muſt aſſiſt him to this end, and if any man ſhall reſiſt or break priſon, he ſhall be cenſured by the Court of War.

VIII. Murther is no leſſe unlawfull & intolerable in the time of war, then in the time of peace, and is to be puniſhed with death.

Whoſoever ſhall be found to have forced any woman, whether he be Commander or Souldier, ſhall die for it without mercie. And whoſoever ſhall be found guiltie of adulterie or fornication, ſhall be no leſſe ſeverely cenſured and puniſhed than in the time of peace.

Theeves

Theeves and robbers ſhall be puniſhed with the like ſeveritie. If any ſhall ſpoile, or take any part of their goods that die in the Armie, or are killed in ſervice, he ſhall reſtore the double and be farther puniſhed at diſcretion. It is provided that all their goods be forth comming, and be diſpoſed of according to their Teſtament & will declared by word or writ before witneſſes, or if they have made no Teſtament, to their wives, children, or neareſt kindred, according to the Lawes of the Kingdome.

All ſhall live together as friends and brethren, abſtaining from words of diſgrace, contempt, reproach, giving of lies, and all provocation by word or geſture: He that faileth, ſhall be impriſoned for the firſt fault, and if he be incorrigible, he ſhall be with ſhame put out of the Armie.

Concerning Armes.

IX. All Souldiers ſhall come to their Colours, to watch, to be exerciſed, or to muſter, with their own Armes, and if any Souldier ſhall come with another mans Armes, he ſhall be puniſhed with rigour, and the lender ſhall looſe his Armes. All ſhall come alſo with compleat and right Armes in a decent manner, otherwiſe to be ſeverely puniſhed.

If any man ſhall ſell, or give in pawne his Horſe, his armes, or any part of the ammunition committed to him, or any inſtruments, as Spades, Shovels, Pickes uſed in the field, he ſhall for the firſt and ſecond time be beaten, through the quarter, and for the third time be puniſhed as for other thift: And he that buyeth them, or taketh them to pawne, be his Souldiour, or Victualler, ſhall pay the double of the money, beſide the want of the things bought or impawned, and be further puniſhed at diſcretion.

Whoſoever in a debauched and lewd manner by Cards or Dice, or by ſloath, and unexcuſable neglect, ſhall looſe his Horſe, and Armes in whole, or in part, to the hinderance of the ſervice; And whoſoever ſhall wilfully ſpoile, or breake his Armes, or any inſtrument of warre committed to him, by cutting downe of trees, or any other way, he ſhall ſerve as a pioner, till the loſſe be made up, and he furniſhed upon his owne charges.

Concerning Marching.

X. No man on his march, or at his lodging within or without the Country upon whatſoever pretext, ſhall take by violence either horſe, cattell, goods, money, or any other thing, leſſe or more, but ſhall pay the uſuall prices for his meat and drinke, or be furniſhed according to the order given by the Lord Generaall upon paine of death, without mercie.

If any man ſhall preſume to pull down, or ſet on fire any dwelling

ling houſe, though a Cottage, or hew downe any fruit trees, or to waſte, or deface any part of the beautie of the countrey, he ſhall be puniſhed moſt ſeverely, according to the importance of the fault.

In marching, no man ſhall ſtay behinde without leave: No man ſhall ſtraggle from his Troop or Company. No man ſhall march out of his ranke, and put others out of order, under all higheſt paine.

XI. If any Colonell of horſe or foot, ſhall keepe back his Souldiers from the appointed muſters, or ſhall lend his Souldiers to make a falſe muſter, upon tryall in the court Marſhall, he ſhall be puniſhed as a deceiver. And if any Muſter-maſter ſhall uſe any falſe Rols, ſhall have any hand in falſe Muſters, or by connivence, or any other way be tryed, to be acceſſory to them, he ſhall ſuffer the like puniſhment. *Of Muſter.*

XII. No man ſhall preſume to doe the ſmalleſt injurie to any that bring neceſſaries to the Leaguer, whither by ſtealing from them, or deceiving them, or by violence in taking their horſe or goods, under the paine to be accounted and puniſhed as enemies. No Victualler ſhall ſell rotten victuals, upon paine of impriſonment and confiſcation, and further as they ſhall be judged to deſerve. *Victuallers.*

No Souldier ſhall provide and ſell Victuals, unleſſe he be authorized, nor ſhall any that ſelleth Victuals, keepe in his Tent or Hutte, any Souldier at unſeaſonable houres, and forbidden times, under paine at diſcretion. Like as all the prices thereof ſhall be ſet down by the generall Marſhall, and be given to the Marſhall of the ſeverall Regiments.

XIII. No man enrolled profeſſing himſelfe or pretending to be a Souldier ſhall abide in the Army, unleſſe he enter in ſome Company, nor ſhall he that hath entered depart without licence upon the paine of death. No man having licence ſhall ſtay beyond the time appointed him upon paine of loſſe of his pay during the time of his abſence, and further puniſhment at diſcretion. If any man in a mutinous way ſhew himſelfe diſcontent with the quarter aſſigned him, he ſhall be puniſhed as a mutiner. *Duties in the Campe.*

And if any man ſhall ſtay out of his quarter or goe without ſhot of Cannon being intrinſhed, but one night, without leave of his ſuperiour officer he ſhall be caſheerd.

All that ſhall be abſent from the watch after the ſigne is given for the ſetting therof ſhall be ſeverely puniſhed. He that revealeth or falſifieth the watchword given by the officer, within the trenches,

ches, or before the Colours: He that is taken sleeping or drunken upon his watch: he that commeth off the watch before the time, every one of those shall be punished with death.

If any number of Souldiers shall assemble together, for taking mutinous counsell upō whatsoever pretext: The Officers joyning with them, shall suffer death: The tenth man of the Souldiers shall be hanged, and the rest condemned to be pioners, and to purge the Campe, till by some exploit they procure pardon, and redeeme their reputation.

Duties in Battell.

XIV. Every man when the Alarum is given, shall repaire speedily to his Colours: no man shall forsake or flee from his Colours. No man in the Countrey shall receit them that flee. No man in the Battell shall throw away his Musket, Pick, or Bandilier, all under the paine of death.

Whatsoever Regiment of horse or foot, having charged the enemie, shall draw backe, before they come to stroke of sword, shall answer for it before a councell of war: And if it be through default of any Officer, he shall be censured by the councell of war. If the fault be in the Souldiers, the tenth man shall be punished with death, and the rest put to base service, till by their valour they prove themselves worthy of a better condition.

Duties after Battell.

XV. If it shall come to passe, that the enemy shall force us to Battell, and the Lord shall give us victory, none shall kill a yeelding enemy, nor save him that still pursueth, upon paine of death. Neither shall there be any ransoming of persons, spoiling, pillaging, parting of the prey, or wasting and burning by fire, or disbanding from their charges, or Officers, but as the Lord Generall shall give order upon the same paine of death.

Rewards for the well-deserving.

XVI Every mans carriage shall be diligently observed, and he according to his merit rewarded or punished: And whatsoever Officer or Souldier shall carry himselfe dutifully in his station, and doth his part valiantly, in battell or fight, shall after the laudable example of the wisest, and worthiest Kingdomes and Estates, have his honour and reward according to his worth and deserving, whether hereafter we have peace or warre.

Matters that are cleare by the light and law of Nature are presupposed: Things unnecessary are past over in silence: and other things may be judged by the common customes and constitutions of warre, or may upon new emergents, be expressed afterward.

FINIS.